

INDIANA ROOM
PAMPHLET FILE

THE WORKERS IN AMERICAN HISTORY



DO NOT CIRCULATE

BY JAMES ONEAL

1910

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SECOND EDITION

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TO THE WORKERS OF AMERICA

who are now besieged by the Powers
that Prey, in the hope that this small
volume will reveal to them how present
tyrannies came to be and how they may
be overthrown.

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By JAMES ONEAL

FOREWORD

The object of this book is to place in the hands of workingmen, and those who are in sympathy with their ideals, information that is indispensable for a proper understanding of the problems of today. So far as the writer knows there is no other work published that attempts to trace the historic processes by which the millionaire rulers of America have succeeded to power and wealth greater than any class in history ever possessed. One writer¹ has attempted such an outline, but as his book is a small one and covers a field much larger than my own, the result is a fleeting view that leaves much unexplained. However, as he has in mind a much larger work and as he has devoted years to gathering material for it, I am sure that, with his equipment, it will prove an indispensable work to those who would understand our past.

In this work I have only considered the period from settlement times down to the nineteenth century. This has enabled me to use a great deal of material that could not be used at all in a book of this size had I attempted to include the period following the adoption of the Constitution of the United States. Even as presented the writer is conscious that his treatment of our past history is necessarily fleeting, but to have made it a larger work would have been to publish it at a price that would have restricted its sale among workingmen, and I am more anxious to get the information into their hands than to publish it at a price more remunerative to me.

Some of the statements made in the following pages will come as a shock to those who have absorbed the current views of American history, and yet no important assertion is made without reference to standard authorities. The references will serve as a guide to those who would like to consult the original sources or pursue their investi-

¹ Simons, "Class Struggles in America," Chas. H. Kerr & Company, Chicago.

gations further. Most of the works quoted may be found in any fairly well-equipped public library.

We may briefly summarize the important factors or events that led to the control of government and wealth productive resources by a small class, and their relation to the workers, past and present, as follows:

1. The discovery of America followed by the landing of a horde of adventurers drawn by the lure of gold.

2. The confiscation of immense tracts of land by foreign princes who gave them to favorites, including in the grants extensive powers of rulership over these domains.

3. Luring beggared workers of Europe to the New World with deceptive promises and selling them into temporary slavery on their arrival. Kidnaping whites in Europe and raiding Africa for blacks and selling both in America.

4. Enactment by the land aristocracy of penal codes and fugitive slave laws applying to black and white slaves.

5. Withholding political privileges from all those not belonging to the property-owning classes.

6. Breaking of ties binding the American aristocracy to their brethren of the Old World through the American Revolution.

7. The Constitutional Convention, a secret conspiratory body and counter-revolution against poor debtors, representing a usurping minority of aristocrats, who secured by force, fraud and deception a strong government giving them more efficient legislative, police and military power over the workers.

8. This ruling class later dividing into the owners of blacks in the South and sweaters of whites in the North, resulting in a struggle that ended by extending the sway of the Northern exploiters to the gulf and to both seas.

9. The rise of the labor movement in the first quarter of the nineteenth century gradually extending its organization until today the most advanced of this army challenge the masters of America for control of its wealth-producing and governing powers.

10. The future triumph of the workers by conquering the governing and wealth-producing powers and managing them for the common good of all.

The last three stages mentioned are scarcely considered at all in this work, as they are more familiar to the people today and to review them would make this book a larger one than the author planned. Besides, there are many works accessible to workingmen where these stages are discussed at length.

The writer may here anticipate some criticisms that may be made regarding what is said of Penn, Washington, Hamilton, Madison and other "heroic" figures in American history. Those who profit by the miserable mismanagement of society today use the "great men" of the past as a valuable asset in appeals for support of their rule. The distorted "history" which our school books present has also given us some historical traditions that have no basis in fact. To topple both over and present these men and these traditions in their true perspective is a service in behalf of the sweated millions of today. In this connection we may here quote what Wendell Phillips said of Webster, in 1853, as it applies to this hero worship which is so much cultivated by the masters who rule:

"We seek only to be honest men, and speak the same of the dead as of the living. If the graves that hide their bodies could swallow also the evil they have done and the example they leave, we might enjoy at least the luxury of forgetting them. But the evil that men do lives after them, and example acquires tenfold authority when it speaks from the grave. How shall we make way against the overwhelming weight of some colossal reputation, if we do not turn from the idolatrous present, and appeal to the human race? saying to your idols of today, 'Here we are defeated; but we will write our judgment with the iron pen of a century to come, and it shall never be forgotten that you were false in your generation to the claims of the slave' We warn the living that we have terrible memories, and that their sins are never to be forgotten.

We will gibbet the name of every apostate so black and high that his children's children shall blush to bear it."²

Of course, we do not hold individuals responsible for social or economic evils, but when "great men" profit by oppressive institutions or by their acts add to the abuses and grievances of the workers, we protest against placing them on pedestals to be worshiped as many of them are. They are products of their age and environment and naturally followed courses dictated by their material gains. Their incomes were derived from holding labor in subjection, whether white or black, and establishing laws that enabled them to enforce their class domination against the protests of the laborers.

I have allowed competent authorities to speak as often as possible in the following pages. To do this I have found it difficult to avoid making the book a larger one than I send out. Much interesting material has been sacrificed in this effort, but enough is presented to indicate some of the main outlines and important institutions that form the background of civilization in America.

The writer makes no pretense at literary style and any criticism from this point of view will be lost on him. His observation has been that most bourgeois writers today pen beautiful inanities in flowing English that charm and soothe the jaded idlers or suspend the thinking faculties of workingmen. Empty platitudes and "blessed words" are their stock in trade. The writer has no wish to indulge in them. He has tried to deal with some forgotten or suppressed facts of American history, and if what he has written arms thinking workingmen with some knowledge that will render them immune to the arts of vulgar politicians, he will feel repaid for the labor of writing this small volume.

² Phillips, "Speeches, Lectures and Addresses," Vol. 1, pp. 114-115.

The European Background

To understand the history of America it is necessary to review briefly the main events in Europe which had a marked influence in shaping our destiny here. Masses of men do not emigrate to another continent merely for the love of adventure, especially when such emigration implies a hazardous sea voyage and the hardships of a wilderness inhabited by savage tribes. Influences more effective and less romantic brought hordes of workingmen to people the New World; influences that make one of the blackest pages in history, for they include the crucifixion and spoliation of a wealth-producing class. They led not only to the forcible exportation of pauperized workers, but inaugurated a slave traffic in white laborers that included kidnaping of men, women and children in European ports and selling them into temporary slavery in every American colony.

We may trace the beginning of this process with the year 1348, when the Black Death swept over Europe. It is estimated that fully one-third of the population perished of the plague. With the scarcity of laborers wages naturally began to rise. They rose thirty and even fifty per cent. Parliament, under the control of the ruling class, attempted to interfere with the "law of supply and demand." The famous Statute of Laborers provided that wages should be the same as two years before the plague, but the laborers succeeded in evading the law. The scarcity of laborers made higher wages inevitable and the employer connived with the laborer to violate the statutes as he considered himself fortunate to have any laborers at all. Conditions for the workers became so improved that this period came to be known, in England, as the Golden Age of Labor, an age when the highest well-being known to the poor was enjoyed. The old chroniclers frequently refer to it as "Merrie England." From the point of view

of the hours worked and the purchasing power of the wages received, the income of these workers was the highest ever realized. Professor Rogers asserts that "The artisan who is demanding at this time an eight-hour day in the building trades is simply striving to recover what his ancestors worked by four or five centuries ago." The highest point reached was in the closing years of the fifteenth century. The sixteenth century brought with it the Reformation and the beginning of a series of acts that robbed the laborers of their advantages and forcibly transformed them into beggars and outcasts.¹

The Catholic church was proprietor of a great part of the land of Great Britain. In fact, "The Church had become the largest land owner in all Western Christendom, nearly one-third of all the land in Germany, France and England belonging to her."² The suppression of the monasteries, which had been a refuge for the laborers in times of distress, threw masses of them on the market, helpless and dependent. The Reformation brought with it pillage and spoliation of church property. The estates of the church were given away to favorites of the court or sold to speculators who drove away the tenants. Seizure after seizure of lands was made. It was the beginning of an era of conquest which was to have the New World as its greatest prize. In the seventeenth and eighteenth centuries parliament continued the process of pauperizing the masses by enclosing the common lands which had been at the disposal of the poor. These acts simply legalized the thefts, the ruling classes merely voting to themselves what they wanted.

There was the further process known as "the clearing of estates" which extended into the nineteenth century. Marx gives one classic example where the Dutchess of Sutherland, in the first quarter of the nineteenth century, with the aid of British soldiers, rooted out 15,000 people and took possession of nearly 800,000 acres of land

¹ See Rogers, "Six Centuries of Work and Wages."

² Kautsky, "Communism in Central Europe in the Time of the Reformation," p. 30.

and transformed them into a sheepwalk. The good lady later entertained Harriet Beecher Stowe, author of "Uncle Tom's Cabin," by way of showing her sympathy with the abolition movement in America!

This driving of the workers off the land to wander as vagabonds on the highways had its counterpart in other countries. In 1452 "A similar though less influential part was played in many districts of Bohemia by the fishponds constructed by the landlords. If, as Thomas More said, the sheep ate up the peasants of England, those of Bohemia were equally devoured by carp."³

The ruling class, having reduced the workers to beggars and outcasts, began the bloody legislation on which rests many of the fortunes of British "gentlemen" today. A few examples from English history will suffice. A statute of Henry VIII in 1530 provided that beggars old and unable to work should receive a license. Whipping and imprisonment were provided for the able-bodied. They were to be "tied to the cart-tail and whipped till the blood streams down their bodies then to swear on oath to go back to their birth place" and work. The oath they could not keep as the lands were confiscated and manufacture, then in its infancy, could not employ them. "For the second arrest for vagabondage the whipping is to be repeated and half the ear sliced off; but for the third relapse the offender is to be executed as a hardened criminal and an enemy of the common weal." The baptism of blood and fire continues for a statute of Edward VI, nineteen years later (1549), gives power to the masters to enslave any worker whom they denounce as an idler. The master may force him to any work with whip or chains. If the worker absents himself for a fortnight he is to be branded on the forehead with a letter S and be a slave for life. The master can sell him or bequeath him to others. If the slave revolts he is to be executed. Anyone can take away the children of vagabonds and keep them as apprentices. Similar laws were enacted in France, Holland, and the Netherlands. Organizations of laborers to improve their

3 Ibid. p. 77.

Tilt. Authors
Sandison, Howard

NOTES ON PSYCHOLOGY

BY

HOWARD SANDISON

DEPARTMENT OF PSYCHOLOGY
INDIANA STATE NORMAL SCHOOL

REFERENCE
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NOTES ON PSYCHOLOGY

BY

HOWARD SANDISON

Department of Psychology, Indiana

State Normal School

PRESS OF
THE MOORE-LANGEN PTG. CO.
TERRE HAUTE, IND.

REFERENCE BOOKS.

The library number for works on psychology in the library of the Indiana State Normal School is 150 to 159. The books are on the last stack to the west on the first floor.

The following are the numbers of books frequently used or referred to—

Psychology, Briefer Course, by Wm. James..	150.
Talks on Psychology and Life's Ideals, by Wm. James	150.70
Psychology, by John Dewey.....	150.
How We Think, by John Dewey.....	150.70
The Mind and It's Education, by G. H. Betts	150.70
Psychology, by J. R. Angell.....	150.
The Learning Process, by S. S. Colvin.....	150.71
The Individual in the Making, by E. A. Kirkpatrick	150.71
Genetic Psychology, by E. A. Kirkpatrick..	136.30
Genetic Psychology, by Charles H. Judd....	130.70
Fundamentals of Child Study, by E. A. Kirkpatrick	150.71
Psychologic Foundations, by W. T. Harris..	150.70
Symbolic Education, by Susan E. Blow....	372.20
An Introduction to Psychology, by M. W. Calkins	150.
Study of Child Nature, by Elizabeth Har- rison	150.71
The Animal Mind, by Margaret F. Wash- burn	591.51

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Mind in Evolution, by L. T. Hobhouse....	136.80
The Psychology of Suggestion, by Boris Sidis	134.
The Spiritual Life, by George A. Coe.....	202.
The Educational Process, by Wm. C. Bagley	370.10

notion of suggestion

PSYCHOLOGY

COURSE I, (12 weeks.)

Synopsis.

I. The Subject-Matter:

Each branch of study has, ultimately, as its subject-matter, *activity*. Hence, in a general sense, the subject-matter of Psychology is *activity*. This relates the subject-matter to its larger class.

But it has its differentiating characteristics. The activity is non-perceivable, and it has the capacity when stimulated by the activity of the cortex, to create in itself, by its own energy, particular mental acts or conditions in itself; and it can be aware of these states as they are produced.

This is in the nature of a definition. Many psychologists claim that *mind*, i. e., this non-perceivable activity can not be defined, although it defines everything else. (See Psychology, Angell, pp. 1 and 2.)

The extra-organic object and the nervous change are only stimuli. (See Psychology, Dewey, p. 43.) The fact that the object and the nervous change can only stimulate the activity indicates self-activity, in the non-perceivable activity, i. e., in the *mind*.

This activity which constitutes the subject-matter of Psychology has various terms, as *mind*, in-

telligence, consciousness, soul, self, ego, subject, spirit. Each one of these terms denotes the non-perceivable activity, which under stimulus produces its own changes, and knows them as they are produced, and each has also a special meaning. These special meanings are—*mind*, that the activity can discover the meaning of its particular mental states; *intelligence*, the same as mind; *consciousness*, that the activity can know both an object and the knowing, i. e., it can introspect; *soul*, that the activity is connected with a body, but separable from it; *self*, that the activity can change, and be aware of the change, i. e., it is introspective; *Ego*, that the activity is a personality marked by independence, giving rise to egotism if the independence is especially strong and narrow; *subject*, that the activity sums up in its present act the tendencies of the past, i. e., that the activity produces and underlies its various acts; *spirit*, that the activity is capable of activities higher than sensing, sense perceiving, remembering, and mechanical, and productive, i. e., constructive imagination; that it is capable of moral, and of idealizing activity.

One objection sometimes made to the use of these terms, is that each indicates an entity or unity separate from and productive of the separate mental states. That there is such an entity is the attitude of the common mind. By some writers it is held that the series of mental states, or that the present mental state, summing up in itself all of the past is the only mind. (Study Chapter I, Psychology, Angell, pp. 1-3; Dewey Psychology, p. 13, lines 11-15; Chapt. XII of Psychology, Briefer Course, James, especially line 15, p. 196 to line 20, p. 203. Whenever reference is made to James, it is to "Briefer Course"; when to Angell, it is to Psychology, edition of 1908.)

II. The Chief Characteristics of the Self.

As inferred from the definition:

1. *Introspective*. Examples. *mental activity*
2. *Self-active*, and hence responsible. Examples. *imagination*
3. *Based on nervous changes*. (Chapters II and III, Angell; Chapters I-II, James.) *nervous change*

4. Having each mental state, at its conclusion, constitute an essential element of the new self which produces the succeeding mental state, as expressed by the term *subject*. Examples.

As made evident by further differentiation:

5. Being an aspect of each other branch of study. That is, each fact in Chemistry, for example, is a *known* fact. To belong in the science it must be mentalized.

6. Having its mental states strictly isolated. That is, they are directly known by no other self.

7. Having each mental state a unit, possessing in its unity three aspects—the affective, the volitional, and the cognitive. Original example. (The word *aspect* is restricted to this use, throughout.)

Frequently a student is unable to distinguish, in a single mental act, as, for example, in the act of becoming conscious of the cube, the volitional aspect; the knowledge aspect; and the affective aspect, or the feeling.

- a. The volitional aspect consists of the implicit choice of the self in adjusting itself to the new object, as for example, to the cube. It is to be understood that the mind, before becoming conscious of the cube, was considering some other object. In ceasing its attention to this object, and concentrating attention upon the cube, is found the volitional aspect.
- b. The awareness that the preliminary mental states signifies a cube is the aspect of knowing.

- c. The agreeable or disagreeable feeling, resulting from the consciousness of the relation of the new object to the self, is the affective aspect.

8. Being marked by law, i. e., by sameness in its process. The first stage in the law is potentiality, i. e., an ability to create in itself any act of feeling, willing or knowing, but existing as merely a capacity for such acts.

The second stage is actuality. That is, the self creates in itself a particular act of feeling, willing or knowing. This is an analytic, differentiating process. In this act the mind others itself, by rendering itself other than the potential condition and also other than its condition in any other particular act.

The third stage has in it the nature of return, i. e., the mind becomes negative in ceasing to act the particular act; the energy which belonged to the particular act returns to the potential condition, the mind now possessing, however, a tendency to react that particular act. The result is that the self is richer than before, in that it possesses more differentiation.

The law is called the law of the *total* self, since the second aspect may be an act of feeling, of willing, or of knowing.

(See pages 97, 103, 157, 246, 247, 277, Angell; and pp. 362, 365, James.)

This law is shown in an implicit way in activities in the outside world, since all externality is an objectification of the process of the self. A familiar example is the process in the corn plant. At first, the dry grain exists as potential, as a capacity for all events in the corn plant; then the second stage, differentiation, is, under stimulus, entered upon; the third stage is the existence of the ear of ripened corn. This is a return to the original, the potential condition, in an amplified,

in a more differentiated form than the original, potential condition. This characteristic of the self, that is, its possession of this fundamental law or process is its most important relation to the learning, and also to the teaching process.

It will be of advantage to the student to indicate manifestations of this law of the self in the phenomena of the external universe.

(See Chapter IV of Psychologic Foundations of Education, by W. T. Harris.)

9. Having native instinctive tendencies as a basis for habits. (Study Chapters XV, XVI and XVII, Angell; read Chapter XXV, James.)

10. Being plastic, and having inertia. These are along with the instinctive tendency, a basis for habit. Habit is often treated largely from the physiological view-point. It is here, however, to be considered as a psychological characteristic. For example, the mental process underlying the outward act of taking a key out of the pocket and unlocking the door, is, in the child, at first slowly constructed, and the outward act is consciously observed at each step, and awkwardly performed. After much practice, the mere awareness of the presence of the keyhole, or of the fingers touching the key in the pocket, stimulates the mind to construct the initial mental element in the mental act underlying the outward act, and the full mental process and the outward act are put forth, quickly and skillfully, without consciousness. From the mental view-point, a habit is a mental process so completely established that the mind will fully and rapidly reconstruct it without consciousness, provided it is stimulated to create the initial element of the mental process. That the self is able to produce habits, is extremely important in morals. (Study Chapter III, Angell; read Chapter X, James; see also Practice Curve and its Plateaus and the transference of habit as treated in:

- a. Bryan and Harter, Psychological Review, Volume IV, page 27; Volume VI, page 345.
- b. Swift, "Mind in the Making," page 208.
- c. Ruger, Archives of Psychology, Number 15, page 9.
- d. Leuba, Psychological Review, Volume VII, page 351.)

11. The self, in all stages of childhood, youth, and maturity, exists at all times, subconsciously, in mental attitudes which are its ideals, (indistinct), of bodily development; of intellectual development; of aesthetic development; of social development; of moral development; of religious development. These dim, subconscious ideals are a partial basis of the six great forms of feeling. Examples.

12. Every mental states tends to seem personal, i. e., to belong to the self. (Read James, line 33, p. 152 to line 4, p. 154.)

13. Any mental state reacted by the mind is not identical with the act as formerly acted. (Read James, line 4 p. 154, to line 34 p. 157.)

14. "Within each personal consciousness, thought is sensibly continuous." (Read James, line 34 p. 157, to line 15 p. 170.)

15. The self is always emphasizing, i. e., acting with greater energy some one or more of the mental elements in its process as compared with the others. Objectively stated, it is always noticing some parts or attributes of the object being known, more than the other parts or attributes. Sometimes this is due to interest, and sometimes to other characteristics of the organized self. (Read James, line 15 p. 170, to end of Chapter p. 175.)

III. Modes of Investigation:

- 1. Introspective.
 - a. Object known.
 - b. Process.
 - (1) Examples.

2. Comparative.

a. In knowing the mental states of

(1) Another person.

(a) Process.

(2) Animals.

(3) Defective and disordered minds.

(4) The undeveloped minds of infants and children, as in genetic psychology.

(5) Nations.

(6) Races.

3. Objective. This is based on the doctrine that mind is an objectifying activity, manifesting its activities of feeling willing and knowing in manufactured objects, language, art, science, etc. The mind of a nation that is extinct, or the past of a race, may be known to a degree by its religious instruments and buildings, by its canals and streets, by its houses and their apartments, by the words the people have created.

The Latin language furnishes good illustrations. Wm. T. Harris says, in *Psychologic Foundations of Education*, page 271: "The modern system of education in Europe and America places the study of Latin in all secondary and higher education as a first essential side by side with mathematics in school studies. This secures for youth from three to seven years' daily occupation with the workings of the Latin mind. The boy or the girl gradually becomes permeated with the motives of that serious-minded people. Each comes to realize the special significance of those words that express the ideals of Roman character (and the ideals of all character) words which we have preserved in our translation into English—gravity, soberness, probity, honesty, self-restraint, austerity, consideration, modesty, patriotism."

Rosenkranz (*Philosophy of Education*, p. 232) says: "The Latin Tongue is crowded with expressions which paint presence of mind, the effort at reflection, a critical attitude of mind, the importance of self-control."

4. Experimental.

Experimental psychology is simply an ingenious mode or device for bringing introspection and observation under control, so that results may be verified by different observers. This is exactly what is done in every branch of science; therefore, this method is rightly named *experimental* psychology. The experimental mode of investigation makes possible more accurate and more detailed knowledge of mental states than one could ever hope to construct without this control.

There are *two* sets of conditions that must always be taken into consideration in a psychological experiment; the internal conditions of the individual who is acting as the subject for the experiment, and the environmental conditions. Thus, an experiment in psychology may be modified by changing either the mental attitude of the subject or the external influences to which he is exposed.

Nearly all fields of psychology have been studied from the experimental point of view, but some have received much more attention than others. Sensations, memory, and association seem to have been investigated most fully. Another field, however, has come to prominence within the last few years, that may receive more attention than any other, and that is the so-called "mental tests." When one speaks of "mental tests" one means the experimental determination of some phase of mental capacity; the scientific measurement of some mental trait. The mental test ordinarily places little or no emphasis upon introspection. Among the more common tests are: the Simon-Binet graded tests for children; the Courtis tests in addition, association, cancellation, substitution, etc.

The teacher can find many things of value to him as a teacher in any study of experimental psychology, if he enters upon the experimental investigation with the purpose of trying to find how the mind acts under certain defined and con-

trolled conditions. The mental test is, perhaps, as helpful to the teacher as any, for, in such tests, as in number checking, working of puzzles, vocabulary tests, association tests of all kinds, recognition tests, and experiments in memory, the subject produces in his mind just the same kind of mental processes that he finds his students producing in the schoolroom. All experiments that show the form of "the practice curve" are of especial value to the teacher, for he can then understand why on some days a student can not do so well as on other days. The "practice curve" is the graphic representation of the effect of *practice* upon any function either physical or mental. It shows the amount of work done each period of practice or part of a period.

To show the mode used in working an experiment, the following illustration in the field of sensations is given:

a. The experimenter stimulates the peripheral nerve endings of a given part of the body of the subject with a definitely known stimulus. In this case the process is to select an area of about 9 sq. cm. on the back of the hand, pass over this area a pointed metal cylinder, previously heated to a temperature of 50°C.

By previous reading, it has been discovered that only the peripheral nerve endings that are sensitive to heat respond to this stimulus. The location of the peripheral nerve endings which respond to this stimulus, is to be marked.

b. The creation of a mental state, referred to above, appropriate to and signifying the location of the responding nerve ending is the subjective phase of the process. The whole process is as follows: The peripheral nerve endings that are sensitive to heat, or the "hot spots," react, creating a nervous impulse. This nervous impulse passes in waves along the nerve fiber to the appropriate neuron in the cortex, and stimulates this neuron. The neuron reacts appropriately to the

stimulus, and also stimulates the self, which thereupon creates in itself, by its own energy, a particular mental state—a mental state signifying the location of the particular peripheral nerve ending in the back of the hand, that was stimulated by the application to it of heat.

c. As this mental state is being produced, the subject introspects it. The purpose of his introspection is to try to find out the nature of this particular kind of mental state, and to see how it differs from others. The hot spots are found, by introspection, to "react explosively," to use Myers' expression, and, according to Titchener they are very little diffused and rather deeply localized. Expressed in psychological language, Myers desires to say that the sensation denoting heat, in such cases, is similar to the mental estate denoting an explosion.

d. The subject finally generalizes; e. g., he infers, as the conclusion of an act of inductive reasoning, that whenever any peripheral nerve ending sensitive to heat is stimulated by some object, such as a heated, pointed metal cylinder, a sensation of heat, similar to the one just experienced, is created by the mind in response.

5. The Textual-Recitational.

A writer or author as he produces a text book is, necessarily, existing in the *productive language act*. (See p. 14, and pp. 96-98.)

a. He is conscious, as he assumes, of the condition of mind of another, or of people in general; of their typical mental activities. That is, he is learned enough to know "the non-perceivable activity," (the self), in its various capacities. He thinks these out in an orderly series.

b. He then imagines or invents an expression for these mental conditions or typical modes of mental life, and writes it down, modifying the expression here and there as he writes.

c. Finally he judges his expression to be adequate to express, with satisfactory exactness, the typical psychical experiences. This mental act of the writer is, as above noted, what has been termed *the productive language act*; that is,

- (1) He has become conscious of a content or meaning, which content is mental activity characteristic of human beings.
- (2) He has then imagined and constructed language to express this mental activity.
- (3) He has judged this language to be an adequate expression of that mental activity, or condition. The actual construction of the language is largely a physical act.

This language of the author then, expresses "the non-perceivable activity," the self, in its orderly development, the subject matter for the student in psychology.

The following are selections that may be used in making the student acquainted with the nature of the textual-recitational mode of investigation:

a. Miscellaneous, fragmentary examples.

"They, (the students of the classes in the Naval Academy at Annapolis) are men of truth and honor. They have but yielded to one of those conventions, those topsy-turvy ideas, which probably prevail in most educational institutions of the kind," etc.

"Some one once remarked of somebody else that, 'In passing through his mind, a fact is refracted until it stands on its head.' "

"What phantoms people his mind!"

"Through the uncurtained windows of his mind."

b. Examples selected from text books:

- (1) Psychology, by John Dewey, pp. 211-213:

"Conception and Language. It is especially through the medium of language that the universal element of conception gets its reference to particular objects and is made definite. Language is the constant activity of mind seizing upon particular objects and universalizing them by reference to the conception and seizing upon the conception and particularizing it by connecting it with objects. Every *name* is universal in its nature. When I say '*man*' I do not say any particular man, this man or that man; I say man '*in general*,' that is, the ideal quality, the significance of man. Language can never get hold of existence; it can only get hold of meaning. Language needs some sensuous pointing index-finger, as the term '*this*' or '*that*' connected with gesture, to become particular in its reference."

"Language in Existence Particular. Yet we must avoid falling into a common error. It is sometimes said that the idea is always particular, as of this or that man, and becomes general by being brought under the name '*man*' which is the only universal element. The fact is that the name '*man*' as an *existence*, is purely sensuous or particular in its nature. It is so much breath put forth at a certain time, by a certain person, and as *existence* that is all it is. It becomes general only because, by embodying the *idea* in itself, it stands for, represents, symbolizes all objects possessing this idea or significance. Language has, therefore, a double function. On the one hand, it is purely general in its reference. Without language our capacity for general ideas or the recognition of relations, of common meaning in different objects, would be almost null. But, on the other hand, language, as purely sensuous and particular in its existence, serves to make abstract ideas concrete or definite, by necessarily connecting them with some object.

"Twofold Activity of Mind. It is all-important, in this connection, to recognize that language is not an excrescence of mind, or a graft upon it;

but that it is an essential mode of the expression of its activity. Conception, as the apprehending of a universal element of meaning, is, as we have seen, the grasping by the mind of its own activity; it is the apperception of the apperceptive process. In conceiving, the mind gets hold of what it has itself put into presentation, namely, meaning. Universalizing is therefore, one form of the activity of the mind. But, if this activity of mind remained without a name it would be shapeless; it would be abstract beyond recognition. The mind takes this idea, its own universalizing activity and particularizes it; it renders it sensuous, concrete, by bodying it forth in language. The abstract idea is projected into real existence through the medium of language.

“Language and Mind. It is generally said that animals do not have language because they can not form general ideas. This is true, but what is generally overlooked is just as true. They are also lacking in the particularizing activity of intelligence. Their ideas are *too* abstract—not *lacking* in abstractness. They have not the power of rendering them definite, hence, they lack language. Language is objective testimony to the two-fold activity of mind; in its *meaning*, its *symbolism*, its ideal quality, it is universal; in its existence, its real quality, it is particular. Mind is at once a *universalizing* or ideal activity, and a *particularizing* or real activity.”

(2) Psychology, Briefer Course, by William James, p. 154 and p. 251:

“Are not the sensations we get from the same objects, for example, always the same? Does not the same grass give us the same feeling of green?” Page 154.

“Fluctuation in a quality’s intensity is a less efficient aid to our abstracting of it than variety in the combinations in which it appears. *What is associated now with one thing and now with another tends to become dissociated from either, and*

to grow into an object of abstract contemplation by the mind. One might call this the law of dissociation by varying concomitants. The practical result of this law is that a mind which has once dissociated and abstracted a character by its means can analyze it out of a total whenever it meets with it again."

"Dr. Martineau gives a good example of the law: 'When a red ivory ball, seen for the first time, has been withdrawn, it will leave a mental representation of itself, in which all that it simultaneously gave us will indistinguishably co-exist. Let a white ball succeed to it; now, and not before will an attribute detach itself, and the color by force of contrast be shaken out into the foreground. Let the white ball be replaced by an egg, and this new difference will bring the form into notice from its previous slumber, and thus this which began by being simply an object, cut out from the surrounding scene becomes for us first a red object and then a red, round object, and so on.'" Page 251.

(3) Paragraphs from pp. 245-246, Angell.

"*The Consciousness of Meaning and the Formation of Concepts.* In the actual execution of the functions hitherto described another mental operation is involved in addition to those which we have thus far analyzed. This operation is contained in a latent fashion in each of these conscious activities with which we have been dealing; but it comes repeatedly to light as a relatively distinct mental process, and we must accordingly submit it to examination. Indeed, many of the acts which we have used as illustrations throughout our previous study could hardly result as they do were it not for the presence of this mental factor which is known in its most developed form as *conception*. The mental product which results from it is called a *concept*. In its more rudimentary form we may call it the *consciousness of meaning*, and we shall discuss the simpler phase first."

“That a thing means something to us is equivalent to saying that it symbolizes something for us, that we are aware of some of the relations which it sustains to other things. Now, the mind shows itself from the very outset as a relating activity. We have previously analyzed one of the most elementary forms of this relating process in our account of recognition. On the level of perceptual and sensory activities the crude, vague identifying of one experience with an antecedent one must represent in the infant consciousness the first outcropping in an explicit way of the relational factor, the first appearance of the awareness of meaning. An experience which is recognized, no matter how vaguely, is thereby in our very manner of feeling, it connected by us with something else not present.”

“*Meaning in Ideational Processes.* All that we have said, thus far, about sense perception and the analytic-synthetic play of attention upon such material is true in even more obvious fashion, when we come to speak of images and ideas. The idea is, as such, clearly a symbolic affair, finding its *raison d'être* not in itself, but in that which it does, that for which it stands. Evidently meaning is the very essence of the idea. Moreover, we develop the meanings and relations among our ideas by means of just the same kind of attention processes as characterized our manipulation of sensory activities. By focusing our attention now upon one feature of a thought, and now upon another, by “abstracting,” as it is sometimes called, one phase or another, we analyze our ideas, compare them with one another, and so come to the discernment of unsuspected relations, of unrealized likenesses and differences.”

In the *textual-recitational mode of investigation*, such texts, as the foregoing, which have been created by the author through the *productive language act*, and which express the typical activities of the mind in order of its development, are assigned to the student for study. Thereupon the

investigation begins. The student's process, in his study is, primarily, *the interpretative language act*.

The mental act of studying the text is not only three-fold, but progressively so, with word after word. For example, in the first quotation above (a) the student becomes conscious, by sense perception, of the word "they," as a mere form; (b) he then becomes aware of its content or meaning and (c) judges this form express adequately that meaning. This third consciousness, the act of judging, logically succeeds the second mental step, but is, in fact co-existent in time. Of course, through habit, this is done almost unconsciously. With each of the following words, "the," "students," "of," "the," "classes," etc., the same three-fold mental process is produced, with this additional one—becoming conscious of the relation of each word with its content to the preceding word and its content. When it is said that "the mental act of studying the text is not only three-fold, but progressively so," the meaning is that the mind considers the form, meaning, and relation of the two with each word before proceeding to the next, instead of considering the form of all; the meaning of all; and relation of all,—an unnatural, impossible procedure. All of the words in this extract except the word *convention* are of such common use that there is but little evidence of the three-fold activity in knowing them.

With the word "convention" it is somewhat different.

- (a) The student becomes distinctly conscious by sense perception of the form of this word.
- (b) Then, by considerable reflection, he becomes aware of its content or meaning which is, in this case, a thought common to all the students of the school concerning cheating in examinations.
- (c) The word "convention" is then regarded as a symbol for this common thought.

In studying the phrase, "those topsy-turvy ideas":

- (a) The student then attends immediately to the expression.
- (b) He next becomes conscious of its content or meaning. This content seems to be something figurative, i. e., a mental state viewed in terms of a material object which is turned entirely upside down. In becoming conscious of the true content this ideal object must be translated into mental terms. The student becomes aware that objects that are turned upside down are in confusion, not fulfilling their function, that they are without order, negative. He then becomes aware that the expression is intended, therefore, to denote not some material object out of position, but ideas that signify the opposite of the truth. Still continuing the contemplation of the content or meaning, the student will discover that the mental state denoted by the words "those topsy-turvy ideas," is that thought in the minds of the students of the Naval Academy, as to their conduct in the examinations, which is just opposite of the thought they should have.
- (c) The student, practically unconsciously, judges the expression to be appropriate to the meaning.

Thus, the interpretation of the student is progressive with the different single words or with the combined expression. The process with each word, and with each combined expression is, before proceeding to the next, *the full interpretative language act*, in which the student first becomes conscious of the expression itself; then, of its content, and, in the third place, of the harmony between the expression and the content. His mind

is also conscious constantly of the relation between this expression with its meaning and the preceding one.

Whenever the immediate meaning of the language is something material, the student must become conscious clearly of this material thing, and then discriminate it from the psychical state which is really being denoted, and finally express the psychical state in language adapted to it.

In the second extract this occurs—"In passing through his mind a fact is refracted until it stands on its head."

- (a) This language, as mere expression, is first sense perceived.
- (b) Then the student becomes conscious of its *immediate* content which appears to be material. The mind is referred to as if it were a space-occupying object, as some field, room or cavern; and through this, a fact, which also seems to be space-occupying, passes, and finally stands upside down. This material content must be translated by the student into mental terms. He must become conscious, also that it is not really a fact which is referred to, but the *idea* of the fact. He is to become conscious, further, that this fact does not *pass through the mind*, because in that case the mind would be both space-occupying and passive. On the contrary, the mind as spiritual and self-active, creates in itself, out of its own tendencies and organized ideas, an idea which signifies the fact, but signifies it exactly opposite to the truth. If the fact is black, it is known as white. If it is smooth, it is known as rough. If it is dishonesty it is known as honesty. There is no actual physical object refracted or inverted. The mental condition is one merely of

knowing the object as the opposite of itself. The student should be able to express the mental state intended in strict psychological language, as, "When the true nature of an object is explained to him, his mind in response creates the idea of an opposite object."

During this process of the interpretative language act, in which the student is endeavoring to become conscious of the psychological states indicated, the sense perception of the expression itself, as previously hinted, is much clearer than with children, because most of the words are entirely familiar.

- (c) Perfunctorily, however, he now judges or assumes the language to be suitable.

The textual-recitational mode of investigation implies, then:

- a. Assignment.
- b. Active work of the student with the text.
- c. The complex act known as the recitation. It begins, for example, with a question to the student concerning the meaning discovered. The effect of this question upon the student is to stimulate his mind to construct the process known as the *productive language act*.

- (1) For example, he again becomes conscious of the content or meaning which he discovered in his study.
- (2) He then imagines language suitable to express this meaning.
- (3) He expresses the meaning in language judged to be adequate. His language may, however, reveal slight defects which need and receive consideration. Doubtless the author has expressed the psychological state in materialistic or figurative language. It

is probable that the student has not been disturbed thereby on account of his own tendency to think of mental states in physical terms. If the author's expression denotes the mental states as space-occupying objects, or as figurative, the language is, probably, of an attractive, satisfying kind. But since the problem of the author was to reveal *the nature of mental activities*, the student must be able to inspect the mental activity unincumbered by any physical embodiment, other than direct psychological language, which expresses the mental state as a non-perceivable activity. It is, of course, quite difficult for the student to change the materialistic or figurative language of the author to strict psychological language, because he is accustomed, as noted before, to materialistic or figurative language as the expression of mental acts. But the language must be changed, if he is to know the mental act as it is in itself. For example, in the extract, "It is so clearly shows his mind as the house of confusion," he must be able to know the space-occupying object; distinguish the mental state denoted; and then express the same in psychological language.

This expression of the content, that is, of mental activity as material, is also evident in the following, and the student needs to work out adequate psychological language;—"The manner in which trains of imagery and consideration follow each other through our thinking, the restless flight of one idea before the next." *Psychology, Briefer Course*—William James, page 253.

In reply to the questions in the recitation, the student is expected to show:

- (1) That he has noticed with exactness the physical content, if the author had so expressed it.

(2) That he has discriminated.

That is, that he has viewed this physical content as a mere sign of a certain mental activity; and that he clearly knew the nature of the mental state in distinction from the physical content which symbolized it.

(3) That he is able to express it in psychological terms.

In the process of knowing the psychological content of the author's text, prior to the recitation, the student must introspect. This is a basis for comparing and contrasting his own mental state of a given name, with the nature of that expressed by the author. This introspection is practically continuous.

If the student has not succeeded in doing all of these things, the teacher, in the recitation would discover this to himself and to the student. He should then, by his questions and examples, stimulate the student to a definite knowledge of the physical content; of the psychological content; and finally of the adequate psychological language.

Stimulated by the questions, suggestions, and illustrations of the teacher, the student has thus entered into the process of *identifying his thought with that of the author and of the teacher*. This involves the interpretative language act on the part of the student. All his replies and explanations involve the productive language act.

The whole process of interpreting the text, and of responding adequately in the recitation to the explanations, questions, suggestions, and illustrations of the teacher, involve not merely the two forms of the language activity, but various other forms of knowing. In becoming aware of the content much *thinking*, in its different forms, is required. For example, reasoning would be involved in becoming conscious that the word "convention" indicates a thought common to a

group of people, and that the words "topsy-turvy ideas" denote that the idea signifies the opposite of that which is true.

The prominent forms of mental activity in the textual-recitational mode of investigation are—primarily, the interpretative language act; introspection; the productive language act; secondarily, as involved in and contributing to these, sense perceiving; remembering; imagining; conceiving; reasoning, etc.

There is, in the recitation, as noted above, the constant process of the interpretative language act on the part of the student in understanding the teacher's explanations, questions and illustrations, and also the productive language act on his part, accompanied, essentially, by introspection, in expressing his thought concerning his own mental state, or concerning the mental process which has been explained by the author, or is being re-explained by the teacher.

Upon the assumption that the essential mental activities of the student in interpreting psychological texts are the interpretative language act primarily, and mainly; the productive language act, secondarily, further essential processes may be indicated. The consideration of these processes initiates a different point of view. They are manifestations of the law of the self in knowing. This may be illustrated with any given paragraph, selected from any psychological text. A paragraph well fitted to illustrate the idea that the process in investigating text, while consisting of the interpretative and the productive forms of the language act throughout, is at the same time a clear manifestation of *the law of the self*, is the second paragraph on page 245 in *Psychology*, by Angell. It is as follows:

"On the side of function, the most fundamental property of intelligence is, perhaps, the ability to recognize and employ *meanings*. Perception

could never lead to the establishment of efficient habitual co-ordinations were we not able to apprehend the meaning of that which we see and hear and touch. Memory would be an abortive resuscitation of the past could we not recognize the meaning of that which we recall. Imagination in all its forms would be a mere mental logomachy were it not for our ability to understand the meaning of the images which occupy our minds. We shall later see that volition, or conation, depends from the very first on the use of meanings. From the beginning to the end of our mental activities, therefore, the presence of meaning is absolutely indispensable."

There are two great things that assist the student in the mastery of difficult texts in psychology:

One of these is the ability to translate materialistic, or figurative language into strict psychological language. This has been considered in another connection and will not be dwelt upon further here.

The other great assistance in interpreting such texts, is the ability to be *reflectively analytic*. This process, which is the second in the law of knowing may be quite clearly illustrated by the use of the foregoing paragraph:

Assume for example, that the paragraph has been assigned to the student in order to have him discover the meaning in it.

(1) At first he reads the paragraph through carefully from beginning to end; up and down; and back and forth, until he begins to know the meaning slightly. He is aware of the thought as a whole, in a hazy, indistinct way. This concludes his first process in working out the thought of the paragraph and it is his first stage in knowing, namely, the potential, indifferentiated stage.

(2) The student then enters upon the second stage of knowing by becoming *reflectively ana-*

lytic. In the first stage, the paragraph impresses itself upon the learner; now, however, the learner is to impress himself upon the paragraph. By his reflective analysis he discovers the ordinary structure of the paragraph.

- (a) He discovers that at first a part of the paragraph sets forth the principle that the discovery of meaning is the predominant characteristic of the mind as a knowing activity.
- (b) Co-ordinate to this, at the conclusion of the paragraph he discovers a part which sums up the thought of the paragraph by making the claim that the consciousness of meaning is present not only in the activities usually called thinking, which include understanding, conceiving, judging, inductive reasoning, deductive reasoning and intuition, but that awareness of meaning is, in a latent way, present in all of the more elementary activities of knowing.

1¹. His reflective analysis reveals also that the paragraph presents several illustrations under this general thought. The first of these, indicating that in sense perception, in addition to the knowledge of the particular object as present, there is slight consciousness of meaning which consciousness is objectified in some "efficient habitual co-ordination." The second example is that of remembering, the claim being that in an act of remembering one not only remembers an object once present, but is also slightly conscious of the meaning of that object. The third reference is to imagination. It is said that in all the different forms of imagination there is not only a consciousness of particular objects not present now, and never present, but an awareness of meaning

of the images. The student's analysis shows further the assertion that meaning appears in an act of willing.

Having thus discovered the general structure of the paragraph, the student's reflective analysis becomes more independent. For example, he becomes conscious:

- a¹. That the author could have mentioned before perception, as a simpler form of knowing, the activity of *sensing* in which the mind becomes conscious of a particular quality as present;
- b¹. That *feeling*, as an additional example could have been given after the citation of willing, because feeling has as one of its characteristics a certain element of meaning.

As the student discovers these things, he becomes still more independent and impresses himself upon the paragraph more fully. His further analytic reflection shows itself in a study of particular expressions, such as; "efficient habitual co-ordinations;" "abortive resuscitation"; and "mental logomachy."

His reflective analysis is shown even further by thinking out, or inventing a particular example of an act of sensing; of an act of perception; in both of which he explains to himself how such an act is the discovery, not only of the presence of a particular quality or a particular object, but also of meaning. In the same way he may think out or invent an example for remembering; for acts of mechanical, productive, and idealizing imagination; for an act of will; and for an act of feeling.

This reflective analysis may give him a still deeper insight into the paragraph. That is, by a

still closer analysis he may discover that the author, when referring to the acts of perception, and of memory speaks of the meaning as if it belongs to the *objects* perceived, or remembered, while in his reference to imagination he speaks of meaning as if it belongs to the *image*.

The reflective process is continued by attending to the expression, "images which occupy our mind." As he reflects upon this passage he becomes conscious that it may, perhaps, indicate that both the mind and the image are space-occupying objects. That is, he notes that the language is materialistic and he changes the expression to language which is strictly psychological. This would be somewhat as follows: "Were it not for our ability to understand the meaning of the image which the mind always creates in itself as the initial process in an act of imagination." The preliminary adjustment or image, by being related to past experience is interpreted to signify a particular object not now present, and never present. This is not the meaning to which the author refers. He intends to assert that in an act of imagination the preliminary image not only denotes a particular object never present, but also a *relation* of that object.

This probably completes the second stage in the process of knowing the paragraph—the *reflective, analytic stage*. The student then concludes his work of investigating the paragraph by entering upon the third stage, the stage of re-identification. In this third stage also he reflects. He considers carefully the meaning denoted by the first part of the paragraph which refers to the fundamental property of intelligence; he attends again to the concluding part of the paragraph which signifies that meaning is indispensable in all forms of mental activity; he ponders again over the meaning made evident in his illustration of sensing, preception, memory, imagination, conation, and feeling; he reflects upon the meaning known in thinking out the nature of "efficient habitual co-ordination"; of "abortive

resuscitation''; of ''mere mental logomachy.'' He also considers again the fact that meaning has been referred to both as belonging to the object, and to the image. The result is that he sums up the significance or function of the entire paragraph by concluding that it is intended to show that feeling, volition, the elementary forms of knowing which are less developed than thinking, namely sensing, perception, remembering, and imagining in all of its forms, signify not merely particular objects, but relations of those particular objects; hence, in a latent way, the element of meaning is present throughout.

(In considering the study of paragraphs the student might be assisted by an examination of some good special work upon the paragraph, such as ''Paragraph Writing,'' by Scott and Denney—published by Allyn and Bacon, Boston, Mass.)

IV. Feeling.

- a. Nature. (Dewey, pp. 241-249; Angell, pp. 301-333.)

Sensuous Feeling.

Sensuous feeling is the affective aspect of the sensation, effort or purpose being a second, and knowing the third.

An example is as follows: Assume as the stimulus in the external world the flavor *bitter* in quinine. This flavor stimulates the peripheral nerve endings in the sense of taste. These respond producing the appropriate nervous impulse. This response constitutes the first aspect of the nervous change. The passage of the nervous impulses along the nerve fibres to the appropriate neurons in the cortex, and the stimulating of these neurons is the second aspect. The reaction of the neurons, which becomes a stimulus to the mind is the third aspect. This three-fold nervous change is the intra-organic stimulus to the self. In response to this stimulus, the mind by its own energy reacts upon itself and produces in itself a unique

mental state, the sensation, appropriate to the present flavor, *bitter*. The sensation is a preliminary fused mental state which appears to be merely a simple unity. Analysis, however, seems to show that it is complex in that in its unity are found three aspects, the volitional, the intellectual, and the affective.

The volitional element is the effort, the unconscious selection or choice involved in the mind's ceasing the immediately previous mental act and concentrating its attention upon the new object, the quality *bitter*. This is the preliminary adjustment of the mind and it requires effort. The second aspect is the intellectual. The sensation is not merely effort or selection. It is a consciousness of meaning. That is, it signifies the flavor *bitter* as present. The relation of this flavor to the nervous and muscular organism, and the awareness of meaning stimulate the self to produce an unpleasant feeling. This is the affective aspect. Each sensation, whatever its content or meaning is constituted by these three aspects. That is, each sensation is the self in epitome.

Mood.

What is known as *mood* is very largely sensuous feeling. It may be said to be constituted by the summation of the sensuous feelings being produced by the mind at any given minute, hour, or day. The mind is active at every hour in producing the main, and the various subordinate sensations corresponding to and denoting the multitudinous qualities acting as stimuli to the mind. Peripheral nerve endings at all inner and outer surfaces of the body are at all times being stimulated by extra organic stimuli and by the actions of the muscles and internal organs. For example, sounds, odors, flavors, colors, heat, pressure, as of desk, table, clothing, etc.; the processes of circulation, respiration and digestion, are acting as stimuli. Some of these stimuli are favorable to the organism, and others unfavorable. To each stimu-

lus the mind responds by producing in itself an appropriate sensation, and one aspect of each sensation, as previously noted, is the *affective* aspect. If the stimulus is favorable to the organism, the affective aspect of the sensation is pleasurable; if the stimulus is unfavorable to the organism the affective aspect, of the sensation is disagreeable. If the digestion is impaired, the circulation sluggish, the respiration interfered with, if the majority of odors, flavors, colors and sounds are out of harmony with the organism, the majority of the affective aspects of the corresponding sensations will be painful, and *mood*, which is the summation of these sensuous feelings, will be sombre, depressed. If the affective aspects of the whole sum of sensations are in most instances agreeable, the mood is cheerful. One's mood has an important influence on all forms of his knowing; on his choices; on his sentiments; on his industrial, social, moral and religious activities.

Disposition.

More permanent than mood is the psychological condition known as *disposition*. One's disposition, rather than his ability in thinking, or the extent of his knowledge, or the rationality of his will, determines one's desirability in society.

Disposition is the aggregate of moods. It may therefore, be traced to the affective aspects of sensations. If the predominating moods are pleasant one will be of a happy, cheerful disposition. A disposition is a growth within the life of the individual, and he is, therefore, responsible for his disposition. By introspection and subsequent reflection a person can modify a present undesirable disposition and produce in himself a cheerful, refined disposition. One's ancestors can not be either praised or blamed for his disposition. It is a growth of his daily life, as slowly, from day to day, the person produces from his existing, successive moods, a disposition which is, in a sense, his character.

Temperament.

Temperament is an important feeling, which, like disposition, is constituted by moods. It is sometimes called *predisposition*, because each individual has derived from heredity a peculiar inclination to certain types of mood. For example, a certain person may have a tendency from birth to create in himself joyous moods, another to produce in himself sombre moods. This tendency has, no doubt, a physical basis in a peculiar nervous organism, resulting, in its peculiar aspect, from heredity.

If one's temperament is evil, the responsibility for it rests partly with one's ancestors since heredity has its influence on the predispositions which he creates and establishes in himself. The ancestors can not, however, be held wholly responsible for the descendant's temperament, since self-activity is the central principle of each self. He can, therefore, by introspection, the observation of others, and reflection, determine, to an extent, his temperament.

It has been customary to class temperaments into—

1. That type in which the feeling is quite strong as related to elements of will and intellect.
2. That type in which the will predominates over feeling and intellect.
3. That type in which intellect, deliberation, is prominent rather than feeling or will.

In the first type, in which feeling is so prominent are found two subordinate types—the *sanguine* and the *melancholic*.

The second main type in which will or action is the main characteristic is termed the *choleric*.

The third main type in which intellect is the chief element is named *phlegmatic*.

The four types of temperament, then, are

- a. The *sanguine*. (Feeling.)
- b. The *melancholic*. (Feeling.)
- c. The *choleric*. (Will.)
- d. The *phlegmatic*. (Intellect.)

A mind characterized by the sanguine temperament is—

- (1) Quite impulsive and impressionable.
- (2) It responds without much hesitation to almost all varieties of influences. It is not deliberative.
- (3) It is strongly marked by feeling of the ardent, hopeful type.
- (4) Its impulses and impressions are very changeable, and, figuratively speaking, lack depth.
- (5) It is interested mostly in the present.

A mind characterized by the melancholic temperament, a temperament closely allied to sentiment, is—

- (1) Possessed of a great amount of feeling, and this feeling while tending strongly to unhappy moods is rather deep and permanent.
- (2) Introspective. This is the inner contemplation which characterized the early church communicants, and which is symbolized by the closed walls of the Gothic cathedral. This is intellectual.
- (3) Inclined to estimate all acts by high ideals which it has created in itself.
- (4) Inclined to control its feelings by these ideal standards.
- (5) Prone to value the future far more than the present.

A mind characterized by the choleric temperament is—

- (1) Strong in will power. Action, prompt, intense, and perhaps impetuous, is the desideratum.
- (2) Not introspective, but attentive, rather, to the outside environment, and to actions suited to conquer it. All the thinking in such a mind tends to practical affairs.
- (3) Prone to value consistency highly.
- (4) Prone to intense action rather than to wide social service, wide intellectual preparation and wide sympathies.
- (5) Concerned with the present.

A person characterized by the phlegmatic temperament is—

- (1) Slow to action, because he deliberates, reflects, and thus inhibits impulses until they have been sanctioned by rationality.
- (2) Rather stoical, repressing his feeling and the expression of feeling until they appear to harmonize with his ideals.

The religious activity of the churches can influence more easily and fully persons characterized by either the sanguine or melancholic temperament, than one who is choleric or phlegmatic. Those of the sanguine and of the melancholic temperaments are more susceptible to religious revivals, the enthusiasm of political meetings, crusades, etc., than the choleric and the phlegmatic. To a certain extent both the sanguine and the melancholic are brachycephalic.

No one person exhibits any single one of these temperaments to the exclusion of the others. Almost every person, however, manifests one of them predominantly.

The sensuous feelings, mood, disposition and temperament, are closely related to nervous changes and mental sensation.

Emotion.

Emotion is likewise closely related to nervous changes and to muscular changes.

Any feeling may become an emotion by having great intensity, and by being the response to marked muscular and nervous changes of a hereditary type, involving the sudden interruption of the physical and mental processes that are being produced in the ordinary, orderly mode common to the habitual daily life. For example, one may be slowly sauntering home at dusk along a familiar path in a dense forest, thinking of special work to be done when the home is reached. The following will exemplify the process in creating an emotion at that time. Let the outside object to be large, tawny colored, moving object (perhaps a panther) in the path.

The process of the self in creating the emotion, in this case that of *fear*, is as follows: The mind sense perceives the object; some such bodily changes as these occur—the opening wide of mouth, and eyes, the raising of the eyebrows, impeded breathing, violent beating of the heart, becoming pale, etc.; the creation of the feeling of *fear* (the emotion) in response to these peculiar, hereditary bodily changes; and then the bodily changes stimulated by the fear.

Early writers on psychology considered that the act of sense perceiving was immediately succeeded by the emotion, and that the peculiar bodily changes were third in order. Study:

- (1) Angell, Chapters XVIII and XIX; James, Chapter XXIV; the relation of emotion to heredity and to the experience of the individual.

- (2) The process of the mind in creating an emotion in itself.
- (3) The physical expression of emotions.
 - (a) The value of knowing the expression.

Interest.

Interest is the feeling most closely related to the development of personality, i. e., to a self that creates high ideals and reasons out means of realizing these ideals. It is an agreeable feeling, and, being a feeling is *subjective*. It is not, however, a passive subjective state as are some feelings, as, for example, the feeling of satisfaction. Interest, on the contrary, is very dynamic, a strong outgoing activity. It centers in some object, mental or physical.

The process is as follows: A person becomes aware of some object as a whole, knowing it indistinctly; he then becomes analytic, and abstracts or notices a certain attribute of the object; he then becomes aware that the object, on account of this attribute, is in unity with him. Stated otherwise, "he has discovered himself in the object." He has become conscious that the object, since it possesses this attribute, is fitted to further some purpose of his, to satisfy some instinctive tendency of his, to harmonize with some one of his ideas, or intellectual attitudes; thereupon, the person produces in himself an interest in the object.

A knowledge of this process is of no slight importance to the teacher. It enables him to lead the learner to create in himself a legitimate direct or indirect interest.

(Study Angell, Chapter XXI; read "Talks on Psychology and Life's Ideals," James, Chapter X; to some extent Chapter II, in "The Individ-

ual in *The Making*," E. S. Kirkpatrick. See "Interest and the Will," a pamphlet by John Dewey.)

Work out an example of the process of the mind in the act of creating in itself an interest in an object.

Sentiment.

Forms of Sentiment:

Intellectual.

Aesthetic.

Social.

Moral.

Religious.

The *sentiments* are a large and important class of feelings not so closely related to nervous changes and sensations as the feelings previously mentioned. They are related closely to *ideals* and *distinct acts of knowing definite things or events*, within the field of the accompanying ideal.

These ideals are, practically, six in number, with many subordinate ideals under each. The great, inclusive ideals are:

The ideal as to the body; as to knowledge; as to beauty; as to social activity; as to duty; as to religious activity.

These all exist, at all times, contemporaneously in consciousness, in an indistinct, nascent form. If the mind constructs a distinct act of knowing concerning a definite thing or event within the field of any one of the ideals, it then at once constructs that ideal distinctly, and it becomes a standard.

The following are, probably, substantially accurate statements of the six great ideals, given in the order of rising importance, or universality:

The *bodily* ideal is a person's ideal of his body as adequately and symmetrically developed, so as to be supple, graceful; and, so as to be capable of exhibiting fully and adequately the mind's subjective states.

The *intellectual* ideal is a person's ideal of himself as constantly progressing in knowledge; as knowing all aspects and relations of the universe; as being in identity with the Infinite, potentially, as to knowledge.

The *aesthetic* ideal is a person's ideal of himself as being able to appreciate all forms of both natural and artistic beauty, and as being able to produce beauty.

The *social* ideal is a person's ideal of himself as being identified with a large social self, a self more comprehensive, more enduring than his small, particular self; it is his ideal of himself as summing up in himself all the varied excellencies of humanity.

The *moral* ideal is a person's ideal of himself as conforming in his actions to all forms of duty; as reinforcing by his activity the various institutions of society. *institutions, Church, homes, government, etc.*

The *religious* ideal is a person's ideal of himself as putting forth habitually such modes of activity as are characteristic of God; as acting, under a given set of circumstances, as Divine principles require; acting as God may be conceived as acting in that set of circumstances.

The student may now be prepared to state the process of the self in creating a sentiment, and to notice the presence of the law of the self in feeling.

The process in creating a sentiment. Let the example be the sentiment of *regret*.

The mind exists in the social ideal indistinctly, i. e., the social ideal is nascent; the mind becomes distinctly conscious, for example, that it possessed

the opportunity to aid a needy, deserving person to secure remunerative work for which he was well qualified, and neglected the opportunity; the mind constructs in itself quite distinctly, the social ideal; it then compares and contrasts its action with the distinct social ideal and becomes conscious that its behavior was out of harmony with the social ideal; it then produces in itself the sentiment or feeling of regret.

The law of the self in feeling. This reveals itself in two forms: For example, with admiration, an aesthetic feeling.

- (a) The self exists with a potentiality for admiring. (The undifferentiated state); it creates in itself a definite feeling of admiration (the differentiated or separative state); the feeling of admiration ceases, and the energy and tendency that were in the act become potential. The self has an increased tendency toward admiration. It can admire more easily. (The state of re-unity or re-identification.)
- (b) The self admires the aesthetic object which is known as a whole, or only in a fused way, for example, the Chambered Nautilus. (Feeling largely potential); it admires the differentiations in the aesthetic object as revealed by the mind's act of analysis, (Differentiated feeling); it admires the harmony or unity in the aesthetic object as discovered by the mind in its act of becoming aware of the central characteristic of the aesthetic object, and relating each separate characteristic to this main one, and noting that it manifests the central characteristic. (Re-unified feeling.)

V. Will.

1. Constant, unconscious selecting or choosing. (Will.) (Angell, Chapter XX; James, pp. 170-175).

2. *Definite* selecting or choosing to make real an ideal of which the self is conscious. The process in this form is:

- (1) Becoming conscious of a defect, of an actual, accompanied by a disagreeable feeling and an impulse to be free from the defective condition. (The impulse is inhibited.)
- (2) Creating an ideal of the self in the condition of the opposite of the defect, accompanied by an agreeable feeling and an impulse to act so as to become thus ideal. (The impulse is inhibited.)
- (3) Desiring both of the ideal selves. (If the continuation of the actual condition becomes desired the continuation is, of course, ideal. In desire there are both feeling and impulse as well as knowledge. The impulse is inhibited. The desired object is in either case the self.)
- (4) Choosing one of the desired selves. This ends the conflict which characterizes desire. Choice is a mental assertion that one of the desired selves shall be made real. This assertion is the result of comparing the two desired objects with an ideal of life. (The impulses are inhibited.)
- (5) Imagining the means of making the chosen ideal real. (The impulses are inhibited.)
- (6) Choosing one or more of the imagined means. This is done by comparing each of the imagined means with the ideal chosen. (The impulses are inhibited.)
- (7) Giving freedom to the mental impulses essential to the means selected, and still inhibiting the impulses pertaining to the other imagined means.

(S) Existing actually in the ideal which was chosen, by means of an outward act.

(a) Give examples, assuming the foregoing to be the successive steps in the process of conscious will.

(b) *The law of the self in will.*

Before the definite act of will begins the self is always contemplating some object as a whole, as undifferentiated. (This is the first stage of the law, the stage of the potential, of fusion.)

The first step of the definite act of willing is separative, analytic. (The second stage.) This characteristic of differentiation marks the succeeding steps through the sixth.

The seventh and eighth steps are devoted to realizing the ideal. Through them the ideal has become actual. The self has, therefore, returned to its original condition, to the actual. But the actual is kindred to and yet different from the original actual. (The process throughout the seventh and eighth steps is the third stage of the law of the self, namely re-unification, re-indentification.)

(c) Read James, Chapter XXVI, (45 pages.)

VI. Knowing.

The word "act," means the total mental state in knowing an object. The word "stage" means a phase of that act, a progress in the act until the mental condition signifies the object in a certain relation or condition. For example, the object may be known as a fused total; as an analyzed total; as a reunified or systematized total, the distinctions being still definite in consciousness. The word "step" means the slighter mental movements in discovering the meaning pertaining to any stage. In the steps, meaning is denoted in the

fourth step only, although it is slightly recognized in the second. The fourth step, then, is the completion of a stage. An "element" is that aspect of a mental act which corresponds to a given attribute or part in the object.

1. The *distinguishing* characteristic of knowing—the consciousness of meaning, of significance. (Compare with feeling and will as to this.)

a. The most fundamental tendency—a tendency to unity. This is so strong that the mind will often assume similarity, or the relation of cause and effect when they do not exist. Examples.

b. A tendency almost equally strong is the tendency to differentiate.

2. The stages: These stages reflect or manifest in applied, modified form, the law of the total self. The act of knowing a definite object or relation is assumed. (Study Angell, pp. 103, 157, 246, 247, 277, and James, pp. 245 and 362-363.)

a. The first stage.

In this stage the mind becomes conscious of the object as a whole, as undifferentiated. It is aware of only a few of its parts and attributes and of those indistinctly. There exists only a fused idea of the object. Since only a few of the parts and attributes are known, and these only indistinctly, and since some of the parts and attributes are not known at all, but may be known, the mental state is marked by *potentiality*, and hence corresponds to the first stage in the law of the total self.

b. The second stage.

In this stage the mind becomes analytic. It differentiates distinctly. In doing this it knows separately, and isolates strongly each part and each attribute. The analysis always discloses the central characteristic or *the use of the object*, al-

though this attribute is as separate, as isolated as are the others. It is, however, very important to notice that in the second stage of knowing the mind becomes aware of the use.

This second stage resembles the second stage in the law of the total self since that stage shows separation or analysis even in the production of merely *one* particular act of feeling, willing or knowing out of the potential condition or energy.

c. The third stage.

In this stage there is what may be called a *re-synthesis*, a *return*. The object is returned to its totality *on the basis of purpose*. It is not now a fused object, but rather an organized, systematized object. The mind has passed through analysis to an intelligence of a mediated object. That is, the object is now, to mind, as well as actually, interpenetrated by its purpose.

There is also a strictly *subjective* return. That is, this particular act of knowing this object ceases. What then has occurred? The energy which was employed in this act has returned to the potential condition. As a result of the act, however, the self possesses a new differentiation—a tendency to act in a similar way more readily.

This stage in knowing resembles the third stage in the law of the total self since it is marked by return or re-identification. Most psychologists explain *explicitly* only a *double* process—analysis (2nd stage), and synthesis. And they do not show that this synthesis is always both awareness of a fused, unanalyzed unity, (1st stage), and consciousness of a mediated unity, (3rd stage.)

- (1) The mental elements of each stage. These are usually designated as *steps*, a figurative expression.

In the first stage there are four steps:

- (a) The first step.

Influenced by a stimulus of some kind, as, for example, a present space-occupying object, the mind constructs in itself a particular mental state or image.

This image is not necessarily the image of a material object. It may be the particular mental state appropriate to a material object, a psychical object, a particular object, a general object, an absent particular object once present, a particular object never present but possible, an impossible object. The image is merely the adjustment of the mind to the object. That is, it is the immediate, preliminary response to the thing to be known. This preliminary mental state or image while possessing full meaning, has only a slight meaning for the self which is existing in it. What the meaning is must be learned by the self by "reading" its past, organized knowledge, into the present image.

(b) The second step.

Reacting ideas of similar objects known in the past. Bringing the organized self to bear upon the image.

(c) The third step.

Relating the reacted ideas to the present image.

(d) The fourth step.

Inferring the meaning of the present image.

In this first stage the image, even at the end of the fourth step, signifies a fused object, an indefinite whole. For example, it may mean a present gimlet, indistinctly and partially known.

It is not to be assumed that there is a time relation in the sense that the first step is completely finished before the mind begins the second step, etc. If, for example, some object has the cubical form, two inches in diameter, oak material, it appears in introspection that the mind produces the

four steps in regard to the form; then in regard to the size; then in regard to the material, etc.

In the second stage there are three steps in knowing each part or attribute:

(a) The first step.

Continuing to exist in the idea of the object as a whole, in the idea resulting from the four steps of the first stage. In the example given first above, the mind would continue to exist in the idea of the gimlet as an indistinct whole.

(b) The second step.

The mind becomes analytic by abstracting or noticing some part or some attribute of the indistinct whole, and, to a degree, *generalizing* it. Let this process of generalizing be carefully explained and illustrated, and its value shown.

(c) The third step.

The mind re-identifies the part or attribute with the object. (This, although in the second stage, partakes of the nature of the third stage. Explain.)

Each attribute or part is known in the same process until the object is fully analyzed. The most important of the attributes known is the *use* or *purpose*.

In the third stage there are four steps in knowing the object as a mediated whole, organized on the basis of purpose:

(a) Continuing to be conscious of the purpose.

(b) Continuing to be conscious of the attributes and parts known in the second stage.

(c) Relating each part and attribute, successively to the purpose, and discovering its harmony or inharmony with the purpose.

- (d) Becoming aware that the different parts and attributes, although different, are one, in that each contributes to or furthers the purpose.

1¹. By a definite example illustrate the stages and their steps.

3. *The general processes in an act of knowing:*

- a. *Apperception*. This is the discovery of the meaning of the preliminary image by relating the organized ideas constituting the self, to the image.

On page 84 of *Psychology*, by John Dewey, the following is given: "Apperception is the reaction of the mind by means of its organized structure upon the sensuous material presented to it." (For a more restricted notion of apperception examine James, "Talks on Psychology and Life's ideals," Chapter XIV.)

- b. *Retention*. This is the influence of the new meaning upon the meaning which the mind possessed prior to this new act.

On page 85 of *Psychology*, by Dewey, is the following: "Retention is the reaction of the apperceived content upon the organized structure of the mind."

4. *The stages in Apperception.*

These are:

- a. *Association*.

Association is generally thought of as the act of associating objects or things. On pages 255-256, James says, "Objects are associated, not ideas." He is, however, speaking of the *effect* and not of the *process*. The act of associating is, in his view, the process in the brain. The association here referred to is the act of the mind in creating a mental state appropriate to an object, in which act the various mental elements corresponding to the various parts and attributes of

the object are fused, unified, associated. It would be of no advantage to the mind if its association had been of *things*, and if, later, it were being aware of one of the things or of one of the attributes. It is the mental elements themselves that are associated into a united mental act.

In explaining primary or original association the student should indicate:—

- (1) The united object, as, for example, a drop of water on a diamond-shaped window pane.
- (2) The parts and attributes, as, the drop of water, the window pane, the attribute being diamond-shaped, and the relation expressed by the word *on*.
- (3) The united mental act, as, for example, the act of sense perceiving the drop of water on a diamond-shaped window pane.
- (4) The mental elements in the united act, as, the mental element denoting the drop of water; the mental element denoting the window pane; the mental element denoting the attribute being diamond-shaped; the mental element denoting the relation expressed by the word *on*.
- (5) That the association consists in the mind's process of fusing or unifying these mental elements *as it produces them*, i. e., the mental elements were not created separately, and then fused.

b. Dissociation.

c. Attention.

These, i. e., "a," "b," "c" are not three separate acts. They are the stages in a single act of knowing, under a new term, *apperception*. In

order to know fully an object the mind must associate, dissociate and attend, and they do not occur successively, but substantially, simultaneously. As the mind associates it, at the same time dissociates, and, to a degree, attends.

In being explained, however, these aspects must be somewhat separated and each emphasized in itself.

Association. (In connection with these notes read James, Chapter XVI.)

Association is original and secondary.

(1) Original association.

This is the mind's act of unifying or fusing the elements of its single mental process in knowing a complex object.

Assume as an object an inch circle of brown paper on the wall. In a single united act, or figuratively, in a single thrust of consciousness, the object is known as a present circle of brown paper, an inch in diameter. These attributes of the object are contiguous. The aspects of the mental act are the five elements signifying being a circle, brown, made of paper, inch in diameter, and on the wall. These are associated or fused and such fusion is original association.

(2) Secondary association:

This is the mind's act of reuniting all the elements of the former act when the stimulus of one or several of the elements are present.

Assume that the circle is destroyed but that the same wall, as a stimulus, is present.

Influenced by the present stimulus the mind creates in itself the mental element signifying the wall.

The presence of this mental element in consciousness, since it is an element of the former

mental act, stimulates the mind to complete the mental act by recreating the mental elements denoting being a circle, brown, made of paper, inch in diameter, and the relation expressed by the word *on*.

- (a) Secondary association is based on contiguity, similarity and contract.

1¹. Association based on contiguity.
(This is similarity in time and place.) The above example is of this kind.

In explaining secondary association based on *contiguity*, there should be given:

- (a) A part of the original object, as, for example, the diamond-shaped window pane as the total object for the second act of the series. (3) above, being the first act.)
- (b) The total mental act, as, the act of sense perceiving the window-pane.
- (c) The mental elements, as, the mental element denoting the window pane; the mental element denoting the attribute being diamond-shaped.
- (d) The reacting of the mental elements denoting the drop of water and the relation expressed by the word *on*.
- (e) The statement that the secondary association based on contiguity consists in fusing or reunifying the mental elements referred to in (3) and (4).

2¹. Association based on similarity.

Assume that the present object is a brown streak in the sky similar in shade to the brown in the circle on the wall.

The presence of the brown in the sky directly stimulates the mind to produce in itself the men-

tal element signifying brown and this mental element stimulates the mind to react all of the other elements of the entire act denoting the brown circle on the wall. The brown, which is the present stimulus, has never been contiguous with the other attributes of the circle, but it has a more essential relation, i. e., *similarity* to the brown in the circle.

In explaining secondary association based on *similarity*, there should be given:

- (a) An object which is no part of the original object, as, a diamond-shaped piece of leather.
- (b) The characteristics of the object, as, being a piece of leather; being diamond-shaped.
- (c) The total mental act of knowing the object, as, the act of sense perceiving the diamond-shaped piece of leather.
- (d) The elements in the mental act, as, the mental element denoting the piece of leather, and the mental element denoting the attribute being diamond-shaped.
- (e) The statement that the secondary act of association based on similarity consists in fusing or unifying the mental element denoting the attribute diamond-shaped, in a new object, with the mental elements denoting the window pane, the drop of water, and the relation expressed by the word *on*.

3¹. Association based on contract.

This is really association based on disguised similarity. For example, the acute angled triangle may be said to be a contrast to the circle but the circle is a space bounded by lines and the triangle is similar in that respect. The humming-bird and

the ostrich are in contrast, but they are similar in possessing *extremity in size*. In the ostrich the extremity is in largeness and in the humming-bird in smallness. Extremity in size is the common attribute or similarity, concealed by contrast.

If, in the act of knowing the brown circle, one element denoted the characteristic—*enclosed by a line*, this mental element, in the act of knowing the acute angled triangle will stimulate the mind to complete the act of re-knowing the brown circle. The reaction seems to be based on contrast, but, instead, it is based on a *concealed similarity*. It is difficult to believe that an attribute other than similarity can stimulate an act of secondary association.

In explaining secondary association based on *contrast*, there should be given:

- (a) A new object having in it an attribute in contrast to an attribute belonging to the original object. This attribute is always a similarity but it is concealed by a stronger contrast. The object may be, for example, a four sided figure, each side being the concave arc of a circle.
- (b) The attributes of the object, as, being a four sided figure; having a concave arc on each side.
- (c) The total mental act, as, the sense perception of the figure.
- (d) The mental elements, as, the mental elements signifying the figure; the attribute, having four sides, and the attribute, each side being a concave arc.
- (e) The statement that the secondary association based on contract consists in fusing or unifying the mental elements noted in (c) and (d).

Association is a fused, undifferentiated act, in so far as it is *mere* association. It is spontaneous, unintentional, except in systematic memory, in which act the mind prepares to re-know the new object at any future time, by associating it intentionally to well known objects, or by relating the new mental act to old mental acts.

In mere association no element of the mental act is acted with greater energy than are the other elements. No attribute in the object is emphasized over other attributes.

1¹. *Habit* in relation to Association.

Habit is the invariable mental tendency to react the complete mental act when the first mental element is reacted.

One act of knowing an object begins the formation of the habit. Frequent repetition of the act results in habit, both mental and neural. This hints the advantage, or the danger of *the first act*.

In "Two Gentlemen of Verona," Act V, Scene IV, Shakespeare has Valentine express the origin of habit poetically—"How use doth breed a habit in a man."

Dissociation. (In connection with the notes under dissociation study Angell, pp. 107 and 108, and read Chapter XV of James.)

There is no *mere* association. In every mental act there is variation of energy and of uniformity of emphasis. As the mind associates it at the same time dissociates. That is, it differentiates or selects as it fuses or unifies.

Dissociation is a manifestation of the second stage in the law of the self. The differentiation is unconscious and unintended. This distinguishes dissociation from attention. The basis of this unconscious unintentional selection or emphasis is

- (1) Strength in the external stimulus. That is, some attribute in the circle, for example, may be more prominent than the others.
- (2) The condition of the knowing self.
 - (a) Its stage of development may be more in harmony with one or more of the attributes than with the others.

In explaining this basis of unconscious dissociation the student should select an object that has range enough in its attributes to correspond to the successive stages of development, as, for example, an orange or an apple. Among the attributes are—the flavor, the odor, the shape, involving straight and curved lines, the suitability for play, arrangement of coloring, sound when striking other objects, etc. In the lowest stage, the baby's mind would adjust itself to the object, i. e., would create the appropriate image of the object. The constituents of this image are the mental elements corresponding to the flavor; to the odor; to the shape; to its fitness for play, i. e., being fit to be rolled, to be tossed, etc.; to the coloring; to the sound (tone, potential music); suitability for molding or drawing, etc.

In producing the image corresponding to the object, the small baby would emphasize, i. e., act with greater energy the element denoting flavor; an infant somewhat older, the one denoting shape; a child developed so as to be less of an animal, perhaps the element denoting shape, in relation to drawing, (straight and curved lines); when still more developed, i. e., when entering upon the athletic aspect of life, the element signifying its suitability for play, games; when older, the element corresponding to color, as the basis for work in water colors, etc.; at a later age, the element appropriate to its attributes bearing upon molding and more complex drawings; later, the element denoting sound, tone, i. e., noise or music; still later the element suitable to its adaptation to language

later, perhaps, the element referring to its geographical locality, etc.

The foregoing is not intended to set forth a rigid order of mental and physical development, but rather the thought that the degrees of culture in the individual from practical animality to refined personality determine the element of the mental act emphasized.

- (b) It may have acted upon one or more of the attributes more *frequently* than upon the others.
- (c) It may have acted upon one or more of the attributes more *recently* than upon the others.
- (d) It may never have acted upon one or more of the attributes. That is, *novelty* may be present, in the object and hence in the mental element.

These are the bases of dissociation.

Illustrate each basis in the original act of association in the knowing of the brown circle.

In association the mind is in subjection, largely to external influences; in dissociation it becomes rather free from the external, and acts for ideal ends, although unconsciously and unintentionally. (Study Angell, pp. 103-106.)

Attention is the third stage in Apperception. (Study Angell, pp. 80-103; read Dewey, pp. 132-143, and James, Chapter XIII.)

Attention, like dissociation, *accompanies* association. As the mind unifies in a fused way in association and differentiates unconsciously and unintentionally in dissociation, it differentiates *intentionally* in attention, and unifies the differentiated aspects of the object by relating them to its conscious purpose.

If, for example, the mind is *associating* in sense perceiving a complex object consisting of a pencil, ruler, railroad folder, pebble and drawing paper, it may *dissociate* by emphasizing unconsciously the mental element, denoting the pebble, if the observer is a geologist, or the mental element denoting the railroad folder, if he is a railroad employe; and *attend* by emphasizing consciously the mental elements denoting the pencil, ruler and drawing paper, and unifying them by relating them to its conscious purpose to construct, for example, the drawing of a pattern for a coal hod.

Attention corresponds to the third stage in the law of the self—the stage of reidentification. The first stage in knowing—association—is controlled rather by external influences; the second—dissociation—by unconscious, internal or ideal ends; the third—attention—by internal or ideal ends that are distinctly conscious and that are also in harmony with the ideal ends of society. For example, the purpose to draw a pattern for a coal hod reinforces the ideal of society.

In the stage of attention the act of knowing completes itself, since it has manifested, successively, fused synthesis, distinct analysis, and systematic synthesis, making the object a *mediated* whole.

Notes on Course I.

1. The work is based on *the theory that the mind is self-active*, and that hence its mental changes are not *caused*, either by the external object or by the change in the cortex.

Self-activity as the basis of responsibility is the doctrine of this treatise. Nevertheless, all passages teaching that external objects, or cortical changes cause mental states are freely and impartially studied.

2. Perhaps all good writers in psychology freely employ the word *recall*, and it is equally freely

used in general society. This is because of its convenience. The word recall, however, hints that the mental state exists whole and complete, as an entity, separate and apart from the self, even when the self is not acting it. But when a mental state is not being acted it is not existing anywhere, except at a tendency, as potential. The word to use, in order to be strictly psychological, is *react*.

3. The word *image*, in most works on psychology is equivalent to the expression—an act of imagination, or an act of remembering. The word imagery denotes a similar mental state. The term "Mental Imagery," Chapter VI in "Mind and Its Education," by G. H. Betts, is equivalent to the term "reacted ideas." The terms, image, and imagery, as employed by Colvin, in "The Learning Process," Chapter VII, and elsewhere, have the same significance.

Psychologists generally seem to restrict the word image to a mental state that denotes an absent object.

In this pamphlet the word image denotes a mental state appropriate to a present object as fully as to an absent object. In one other respect the use of the word image is different, as here used, from its use by psychologists in general. By image is meant merely the *initial* mental movement, or adjustment in the process of knowing an object. The image possesses only slight meaning. It is the first of the four mental movements in an act of knowing. The four mental movements taken together constitute the idea of the object. The image is practically empty of meaning. As Dewey suggests, (pp. 142 and 204), it obtains meaning by having the past read into it. This reading of meaning into an image involves, reacting of ideas of objects known in the past; relating the empty image and the ideas, and inferring the meaning. As soon as the inference is made, the image has changed to an idea. An image is a particular mental state minus meaning. An idea is an image plus meaning.

4. The word *object*, in the conversation of people in general, denotes a space-occupying existence, as, for example, a stone, a leaf, a cloud. In psychology the word signifies an existence of this kind and also a mental state, an abstraction, as, the thing expressed by the word *obscurity*, *nothing*, or *difference*, etc. It denotes an impossible existence, as, the object expressed by the words, *a winged horse*. It means the object expressed by the word *impossibility*. In Psychology an object is *whatever the mind notices*. If it notices its noticing, the act of noticing is *subject* or being aware, and the noticing which is introspected is *object*. Object is merely other than subject. In "The Learning Process," by Colvin, it is said, "An object, in the last analysis, means something to which we make an adjustment." Illustrate.

5. In this work the word *sensation* is used to denote the preliminary or initial mental state, appropriate to some present quality, as, the odor of an apple. (Dewey, p. 142.) It is largely minus meaning, and is mere feeling and impulse, before the three other steps in the full act of sensing are produced. Then the sensation has meaning and signifies the apple odor as present. A full act of sensing is one aspect of the second stage in an act of sense perceiving.

6. One confusion in the student's mind is that in which he fails to distinguish the mental elements of a mental act from the attributes or parts of the object which they signify. For example, if it is assumed that the student is sense perceiving a spherical, sour, yellow fruit, and he is asked to name the mental elements in his mental act, he may reply, "spherical, sour and yellow," instead of "the mental element denoting spherical," etc.

7. Another, is the error of using the word *images* instead of the word *ideas* when attempting to explain the third step in an act of knowing. For example, he may say "I compare and con-

trast my empty image of the leaf with the *images* of leaves that I have reacted."

8. A further curious habit is that of speaking as if the image or particular initial mental state in an act of knowing, signifies an idea or an image, instead of an object, in the ordinary sense. For example, when the mind of the knower is existing in the idea of a present pond, the image having been interpreted by means of steps two, three and four, the student may say, "I have the image of the idea of the pond." Only in an act of introspection, does the mental state of the knower denote a mental state.

To illustrate that such language *may be used in an act of introspection*, let the student give the four mental steps in becoming aware, by an act of introspection, of his present idea of a pond.

9. The student usually assumes that he understands a sentence or a paragraph which he reads in a work on Psychology, because the words are mostly familiar English words. For example, when reading the following expressions he would assume that he has a knowledge of the mental process referred to—

- a. "The sound of the word *dog*, being closely associated with the animal, calls up a visual image of him just as his barking does." ("Fundamentals of Child Study," E. A. Kirkpatrick, page 260.)
- b. "But this is an erroneous view, the undeniable fact being that *any number of sensory sources, falling simultaneously on a mind WHICH HAS NOT YET EXPERIENCED THEM SEPARATELY*, will yield a single, undivided object to that mind. The law is that all things fuse that can fuse, and that nothing separates except what "must." (James, p. 245.)

- c. Since all learning is based on sensory experience, it follows that the learner must have the possibility of receiving this crude material knowledge." ("The Learning Process," p. 93, Colvin.)
- d. "I recall two events in history that may be separated by many years, as, for example, the battle of Salamis and the battle of Santiago Bay, because of some relation between them that is constructed by the purpose or point of view which I have in mind." (Colvin, p. 146.)
- e. "Subsequently he would recall, not the flagman, but the narrow escape from death." (Colvin, p. 146.)
- f. "Religious instruction leaves a permanent impression upon the mind and heart. The ceremonies stir the heart." ("Fundamentals of Child Study," Kirkpatrick, p. 197.)
- g. "The local sign, in other words, is that peculiarity of the sensation which differentiates a sensation coming, say, from the extreme tip of the thumb of the left hand, from one of the same intensity, and otherwise of the same quality coming from a similar part of the right hand." (Dewey, p. 55.) On p. 33 Dewey says, "A sensation is psychical; it is a consciousness."
- h. "Let us see whether we can turn our attention within and discover some of our images in their flight." ("Mind and Its Education," by G. H. Betts, p. 95.)
- i. "Even little irrelevant details were so impressed upon us that they stick in our mind now, after the lapse of years, as if they had occurred but yesterday." (Betts, p. 98.)

At intervals during the term, and even during succeeding terms the student should increase and make definite his knowledge of psychological pro-

cesses by changing materialistic and figurative language to the appropriate psychological language.

In order to do this effectively:

- (1) The student must assume that the mind itself is the actor and that it produces its own mental states in itself. The mind is not to be regarded as passive; as an arena; as a cavern; as a pigeon-hole.
- (2) The particular mental act is not to be spoken of as the actor.
- (3) The nervous change in the cortex is not to be viewed as the cause of the corresponding mental state. The cortical change is merely a stimulus to the mind, and in response the mind creates the mental state in itself.
- (4) Even more distinctly the extra-organic object does not produce, does not cause the mental state.

A knowledge of these four things will aid the student in changing materialistic and figurative language to psychological language.

Does the paragraph extending over the lower part of p. 6 and the upper part of p. 7 in James indicate the same thought as that expressed in the first and in the eighth note? Is there any materialistic or figurative language in the paragraph which may be changed to psychological language?

10. At intervals during the work of this and other terms the students should test their power to derive pedagogical principles from psychological facts.

The process is—

- a. Know distinctly the psychological fact.
- b. Generalize it.

- c. State the pedagogical principle, i. e., the mode of procedure, in suitable terms.
- d. Think out the teaching device, (bearing, question, direction, example, illustration, explanation, etc.) adapted to the psychological fact.

For example, one may—

- a. Know distinctly the fact that a mental state of his own is directly known only to him.
- b. Generalize it by becoming aware that the same is true of every mind.
- c. State the psychological principle as follows: Since each mental state is known directly only to the one who produces it, the general rule should be an acceptance of the motive claimed. Since, however, the pupil knows that his mental state can be directly known to him alone, there should be a close observation of the relation of words and actions to the motives and feelings claimed.
- d. Think out the teaching device—, e. g.:
 - (1) Avoiding certainty as to the motives and feelings of pupils.
 - (2) Studying carefully the outward activities of the pupil to ascertain whether they are in accord with what he claims his motives and his feelings. That is, the teacher is to remember that the pupil knows that he alone can know directly his mental states. Adelaide A. Proctor says:

“Judge not: the workings of his brain
And of his heart thou canst not see.”

Other pedagogical principles can be derived from this psychological fact. Endeavor to state them.

A second example: A person may—

- a. Know that a present, initial mental state, or image of his became possessed of meaning through its being related to ideas of objects known in the past.

Illustrate with a person's act of interpreting his image of an appearance on a window pane, in an office, to denote the head of a clerk at work within the office; and later, when nearer, to denote a triangular bundle of diplomas, lying upon the window ledge.

- b. Generalize this psychological fact by becoming conscious that it is a characteristic of every mind.
- c. State the pedagogical principle—Since ideas of objects known in the past are the basis of the significance of a present empty mental state, the teacher should stimulate the pupils to construct accurate ideas; to construct a wide range of ideas, and to possess the ability, to react the ideas readily. This will insure accuracy of meaning in the new mental state, fullness of meaning, and readiness.
- d. Think out the teaching device:
 - (1) Leading the pupil to make close discrimination when originally learning, so as to become accurate.
 - (2) To create a large range of ideas.
 - (3) To react the ideas often, i. e., to review, so as to insure readiness in reacting ideas of past objects.

11. To organize a subject one must—

- a. Become conscious of its material or facts in a somewhat indefinite way, as, for ex-

ample, become conscious that geography deals with the phenomena of the earth.

- b. Become conscious, inductively, of the central or organizing attribute or principle, as, *location*.
- c. Become conscious of the definiteness and range of the subject-matter as determined by the organizing characteristic.
- d. Infer the mental steps of the learner in learning a fact of the subject-matter.
- e. Infer the devices to be employed by the teacher in stimulating the student to know the facts of the subject in their organization.

12. What is the organization of general or introspective psychology?

13. What is the organization of educational psychology?

14. Written Work.

In written work—

- a. The student should avoid using the plural form for the possessive form of the singular, as, "the terms work" for "the term's work."
- b. He should be careful in paragraphing. The writing should be paragraphed, and the paragraphs separated by lines or parts of lines. The failure to paragraph, indicates weakness in the power to analyze, to discriminate. The student is advised to study some good work on paragraphing, as "Paragraph-Writing," by F. N. Scott and J. V. Denny, Library number 408.61.
- c. In enumerating co-ordinate expressions, the student should use the same form. For example, the first heading should not begin with a verb in the present tense; the second with a word ending in *ing*; the third with a noun form, as *perception*, etc.

- d. The numberings for these expressions of co-ordinate thoughts should be at equal distances from the left margin. Frequently the student scatters the different numberings for the co-ordinate expressions, at all positions on the various lines. The lack of power to conform to these things concerning co-ordinate expressions, indicates a lack in the ability to unify.

COURSE II, (12 weeks.)

REVIEW.

Synopsis.

1. It is assumed that the work of the first term has made the student acquainted with the *definition* of the subject-matter of psychology, and that the constant consideration of mental processes has made him more familiar with himself and his psychical capacities.

2. He has then defined the subject-matter more distinctly by becoming somewhat familiar with a number of the *salient characteristics* of the self. These are noted under 1-17.

1. Among these characteristics is that of *law*, and he is able to exemplify the law of the total self, and also to recognize its adumbration in the phenomena of the physical world.

a. Under law he knows and can illustrate the law of the self as specialized in feeling, willing and knowing.

2. He has become aware of the two-fold meaning of each term applied to the non-perceivable activity which constitutes the subject-matter of Psychology, as the double meaning of *mind*, *soul*, *self*, etc.

3. He has learned to distinguish the extra-organic world from the neural world, and both of these from the psychical world.

a. In connection with this he has become aware that the extra-organic factor is a stimulus of the neural factor, and that the cortex in the neural factor is a stimulus to the self, but he has been led to question whether either the extra-organic factor or

the neural factor possesses the relation of *cause* to the self. He has considered self activity to be the cause, or producer of the separate mental acts. That is, the self itself, under the stimulus of the cortex, produces its own changes in itself. Otherwise there is no basis for responsibility.

- b. He has learned to apply terms that denote physical objects and qualities to physical objects and qualities, and to apply terms appropriate to mental acts or elements to mental acts or elements. For example, if the text says, "He sense perceived a dark blue circle made of paper and one inch in diameter," and the student is asked-- "What are the mental elements in the act of sense perceiving?" he will no longer reply, "The mental elements are paper, circle, inch in diameter and blue."

4. He has become somewhat familiar with the modes of investigating psychological material, especially with the introspective mode; the mode of becoming conscious of the mental state in the mind of another conscious being; and the textual-recitational mode.

5. He has learned that every single mental state has as its aspects (not parts). These are an effective aspect, a volitional aspect, and a cognitive aspect.

- a. He has learned the characteristic of feeling, willing and knowing, and why a mental state having all three of these aspects may be called, for example, an act of feeling.

6. He knows:

- a. How the law of the self reveals itself in feeling.
- b. The nature of sensuous feeling.
- c. The nature of mood.

- d. The nature of disposition.
- e. The nature of temperament.
- f. The nature of emotion and its process.
- g. The six great ideas involved in the process.
- h. The nature of sentiment and its process.
- i. The nature and process of interest.

7. He has learned the nature of will (i. e., dissociation) as based on strength of external stimulus; on repetition, recentness, novelty; and on conscious intention.

- a. He has become familiar with the eight-fold process in a definite act of will, put forth with conscious intention.

8. He is aware that knowing may be knowledge of *the particular*; knowledge of *the particular-general* (language, and the ideal object), and knowledge of *the general*, i. e., of a relation.

- a. He is conscious that knowing involves—

(1) Apperception.

(2) Retention.

- b. He is conscious of the usual meaning of apperception and of retention, and also of the special meaning of apperception. (See "Talks to Teachers," by James, Chapt. XIV, p. 155.)

9. He is conscious that apperception includes—

- a. Association.
- b. Dissociation.
- c. Attention.

10. He is well acquainted with *original* association; and with *secondary* association, based on either—contiguity, similarity, or contrast.

11. He understands the process in organizing a branch of study. (Examples to be considered, geography, history, U. S. history, psychology, educational psychology.)

12. He knows the likeness and the difference of general and educational psychology.

13. He can recognize readily the employment of materialistic and figurative language in expressing psychical states, and has the ability to change such language to psychological language. (There should be tests upon this at various times, throughout the course.)

For example, it is assumed that he has the ability to change such expressions as the following to psychological language:

- a. "The sensations produced by different objects and under different circumstances. (Fundamentals of Child Study, Kirkpatrick, p. 256.)
- b. "The increase in power to recall." (Fundamental of Child Study, Kirkpatrick, p. 268.)
- c. "The adult already knows a part of what he is given to remember, or, in other words, certain brain centers have already had practice in reproducing such impressions." (Fundamentals of Child Study, Kirkpatrick, p. 269.)
- d. "He leaves no stone unturned to find out what the thing really is." (Mind and Its Education, G. H. Betts, p. 83.)
- e. "All have had the experience of a long-striven-for fact suddenly appearing in our memory when we had given it up and no longer had use for it. It was retained all the time, else it never could have come back at all." (Mind and Its Education," by G. H. Betts, p. 109.)
- f. "We notice only those sensations which are signs to us of *things* which happen practically or æsthetically to interest us." (Psychology, Briefer Course, James, p. 171.)

14. He is aware that the word *sensation* denotes a mental state, a consciousness, and he knows the meaning of this mental state.

15. He is conscious of the difference between *image* and *idea*. (See *Psychology*, by J. R. Angell, p. 201; and *Psychology*, by John Dewey, lines 20-30, p. 204.)

16. He knows that the word *experience* denotes a mental state.

17. He has acquired, to a certain degree, the power to derive educational principles from psychological facts. For example, he can—

- a. Become aware that, in knowing an object the mind first becomes conscious of it as a whole, indistinctly, incompletely, i. e., that knowledge is at first a fused synthesis, mainly.
- b. Generalize this psychological fact.
- c. Formulate the corresponding educational principle or principles. For example, in knowing an object at first, as, "The Chambered Nautilus," he would concentrate attention, not on the parts, or distinctions, but rather on those characteristics pertaining to the object as a whole. Indicate several such characteristics.
- d. Decide upon the devices corresponding to the principle. For example, in the given case he can study out the questions, directions, explanations, etc., needed to stimulate the first stage of knowing with reference to the given object. Indicate the devices.

Advanced Work.

This previous preparation equips the student, it is hoped, to enter with advantage, upon the analytic investigation of sensation or sensing; sense

perception; memory; mechanical imagination; constructive imagination; idealizing imagination; and the language activity. These, in their educational bearing constitute the scope of the term's work. All of these, except the last two, are activities in which the mind knows the particular only.

Sensing, sense perception, memory, mechanical imagination and constructive imagination are acts of knowing in which the mind becomes conscious of the object as particular only.

Idealizing imagination, and the language activity, however, are mental activities in which the mind knows objects that possess distinctly a particular aspect and also a general aspect.

Thus the second term's work investigates:

1. Acts of knowing the particular, (the general aspect being ignored.)
 - a. Sensation or sensing.
 - b. Sense perception.
 - c. Memory.
 - d. Mechanical imagination.
 - e. Productive imagination.
2. Acts of knowing the particular-general.
 - a. Idealizing imagination.
 - b. The language activity.

The student generally regards *knowing* as the process of discovering the meaning of *the object*. It is frequently so regarded in good text books. This, however, is an *objective* aspect of knowing. *Subjectively* considered, knowing is an act of creating a particular mental state, in some cases a sensation, and in others an image—a mental state possessing for the knower a modicum of meaning, and then discovering the fuller meaning of this sensation or image by relating it to ideas of similar objects that have been previously known. The somewhat empty sensation or image obtains a

fuller meaning by having the meaning of the reacted ideas "read into it." (Psychology, Dewey, Page 138.) That is, knowing is discovering the meaning of the initial sensation or image.

Knowing the Particular.

I. Sensation, or Sensing.

The student generally regards an act of sensing or of sense perception as an act of knowing, but he does not so consider acts of remembering and imagining. If the subjective view of knowing is regarded, the student can see readily that acts of remembering and imagining are, in the full sense, acts of knowing. The creation of the preliminary mental state—the sensation or the image—may be termed *an act of adjustment*. The mind ceases to consider the objects it was already contemplating, and concentrates its attention on the new object. This concentrating of attention on the new object, is the *adjustment*. When the mind has merely adjusted itself to a new object, this adjustment, consisting of a sensation or image, possesses but slight meaning. It involves, however, an act of will, because there is an implicit choice in ceasing to pay attention to one object, and in concentrating attention on the new object.

(As to the object known in sensing consult Psychology, Angell, p. 151. See also Psychology, Dewey, p. 33, last two paragraphs on page 43, and general sensation, pp. 75-78; and Psychology, Briefer Course, James, pp. 9-27.)

1. The process in sensation or sensing.
 - a. The extra-organic factor. This is some present quality. Assume that it is a present orange odor, no oranges being present at the time. This odor is an activity. It acts upon the peripheral nerve endings in the lining of the organ of smell.
 - b. The intra-organic factor.

These nerve endings react, creating a nervous impulse. This is the first neural change. The second is the action of the nervous impulse. It passes as a wave along the nerve through neurons in the cord and in the medulla to a neuron in the region of smell in the cortex which neuron it stimulates. This neuron responds appropriately to the stimulus, and at the same time stimulates the self. This concludes the intra-organic factor.

c. The psychical factor, (knowing the quality.)

Very few writers on Psychology set forth distinctly and definitely the *stages*, or *steps*, or *mental elements* in an act of knowing. There are implicit indications of these, however, in almost every work on Psychology. James indicates the second stage in knowing in his chapter on Discrimination. In Psychology, by Dewey, the three stages are noted, under the headings Association, Dissociation and Attention.

There is a certain disadvantage in emphasizing too closely the stages, steps, and elements in an act of knowing unless the *indivisible unity* of the act is still more strongly emphasized, because, otherwise the student creates the idea that these stages, steps, and elements are arranged almost mathematically, in their distinctions, as are the jointed parts in an iron or wooden structure.

They do not, however, possess even the degree of separateness found in the parts of the stock of a plant. The stages, steps, and mental elements merge into one another imperceptibly, as do the smooth, the rippling, the slow, and the rapid divisions of a river.

The following passage (quoted above) from James, page 245, hints the first and second stages in knowing:

“Where the parts of an object have already been discovered, and each made the object of a special discriminative act, (second stage), we can

with difficulty feel the object again in its pristine unity (first stage), and so prominent may our consciousness of its composition be (second stage), that we may hardly believe that it ever could have appeared undivided, (first stage). But this is an erroneous view, the undeniable fact being that any number of impressions, from any number of sensory sources, falling simultaneously on a mind which has not yet experienced them separately, (second stage), will yield a single undivided object to that mind, (first stage).

The law is that all things fuse that can fuse, and that nothing separates except what must."

Change the above paragraph to strict psychological language.

To find other indications of the stages in knowing, examine James, pages 362 to 369.

The following passage in Angell, page 277, hints the first and second stages in knowing:

"Judgment undoubtedly begins with a process of disentangling the various constituents (second stage), of some large and relatively vague experience, (first stage). The operation which we described in an earlier chapter as discrimination, (second stage), is commonly identical with these rudimentary judging processes. Now in so far as judgment does really deal in this way, with the analysis of ideational (or perceptual) experiences, (second stage), which are to start with undifferentiated wholes, (first stage), it would seem to be necessary to regard it as a process in which relatively vague ideas, (first stage), are resolved into their definite constituents, (second stage), rather than as a process in which already distinct and separate ideas, (second stage), are brought together, (the third stage?). It will be remembered that our previous description of it is more closely allied to the second of these views about it. As a matter of fact both views are correct in the conception which they emphasize, and the disparity between them is only apparent."

ideas corresponding to the characteristics to be known, have been reacted. It is, rather, a progressive process. That is, the mind produces in itself all four processes in regard to the object being an odor; the same in regard to its being an orange odor; the same, as to its strength; the same as to its pleasantness, etc.

II. Sense Perception.

1. The object known, or the meaning of the image. The image, at the conclusion of the act, means a present, particular, space-occupying object, which is assumed to be entirely other than, or foreign to the self; and implicitly, a relation of the object.

2. The process:

a. *The first stage.*

(The stages indicate the *rhythm* of consciousness. (Dewey, pp. 185-187.)

In this stage the mind becomes conscious of the object as a whole. The process is indistinct synthesis. There is always, however, some analysis. The general nature of the object and a few of its parts and attributes are noticed. Many are not noticed at all, and those that are observed are known inaccurately. It has, therefore, considerable indefiniteness, considerable potentiality in it.

(1) The mental steps in this stage:

- (a) The mind creates the image of the object. This is the present mental condition and it has little or no meaning. It is the adjustment of the mind to the present object, and involves a negative and a positive factor.
- (b) The mind reacts ideas of similar objects known in the past. Ideas are mental states possessing meaning.

- (c) Since knowing consists in discovering the meaning of the present mental state by relating it to the past meaning, there is a third mental step which is the act of relating the present empty sense perception image to the reacted ideas.
- (d) This third step merges into a fourth—the inference as to the meaning of the image. If the object is a pearl-handled pocket knife with a single blade, for example, the image will be interpreted to signify a pearl-handled pocket knife of a single blade, present now at a certain place, and other than, or foreign to the self. This last is merely tacitly assumed. In the great majority of acts of sense perceiving, the mind does not pass beyond the first stage.

Examine the discussion of “fringe,” James page 163.

On page 151, Angell says: Sense perception is an abstraction. Explain the meaning of this statement.

Give examples of differentiations in a physical act, or in an object, that seems to be an indivisible unit.

Students have a tendency to consider everything as a unit, as undifferentiated. This is especially true of a mental act, as, for example, the mental act of knowing, by sense perception, a cube of ash wood, whitish in color, one inch in diameter and present; or the act of knowing, by sense perception, a straw, an inch in length, and present. What are the differentiations in these acts?

In Psychology, Briefer Course, on page 363, James refers to this tendency, i. e., the tendency to be conscious of an act, or object as having a

unity or oneness it does not have), when giving the example concerning the caterpillar, (p. 363. A mental act *always* has distinctions or elements in it, but one does not notice them until the differentiations are emphasized through varying concomitants. (See James, page 248). On page 313, James indicates, however, that a mental act is *not a compound*. Explain.

A mental act possesses, unnoticed by the student, important *stages*. (The three movements in rhythm.)

These stages are the mental movements in which *three forms of meaning* are known.

The first meaning is a synthetic, fused meaning.

The second is the analytic meaning belonging to the same object.

The third is a new synthetic meaning, in which all the distinctions are still recognized.

A mental act not only is a given *stage of knowing*, but it has also distinctions in it which are figuratively referred to as *steps*. In the first stage the steps are:

First, the present adjustment of the mind to the object.

It consists of either a sensation or an image. (In perception, an image.)

Second, the reacting or marshalling of past experiences.

Third, the process of relating the present mental state to the past experiences.

Fourth, the inference as to the meaning of the preliminary mental state, i. e., of the somewhat empty sensation, or image. When the meaning of the image is discovered, the *image* has become an *idea*.

There are also in the mental act, the distinctions known as *elements*. These correspond to the parts and attributes of the object being known.

If, for example, the object being known is the cube referred to above, (page 78), its attributes may be said to be—being a cube; being made of ash wood; being whitish in color; being one inch in diameter; being present. In the act of sense perceiving the cube, the corresponding mental elements are the mental elements signifying being a cube; being made of ash wood; being whitish in color; being one inch in diameter; and being present.

Mental activities constitute a new material for the student, and, therefore, it is not surprising that he regards the mental activity as a mere unit, as, figuratively speaking, a single thrust of consciousness.

The same deficiency, however, is evident in the uneducated, even when considering *material* objects. The reference by James, on page 363, to Charles Kingsley, is an example.

The following, concerning the distinctions or substances, found in *a drop of blood*; in *a drop of water*; and in *a seed*, taking the bean as a type, have been furnished by the departments of Physiology, Chemistry and Botany, and manifest extensive differentiations in things considered, by the uneducated, as simple units, and hence, indicate a lack in the power of the uneducated to discover distinctions. By the uneducated, each of the following objects is regarded as a mere unit, as a single thing:

A Drop of Blood.

In a cubic millimeter of blood there are:

Five million red corpuscles.

About ten thousand white corpuscles, consisting of lymphocytes, leucocytes, mast cells, and numerous transition forms.

Albumens or proteins.

Fibrinogen.

Paraglobulin.

Serum and albumen.

Nucleoproteins.

Fats.

Sugar dextrose.

Urea, lecithin, cholesterin, and other extractives.

A great number of mineral salts of iron, magnesium, calcium, sodium, potassium, etc.

Many internal secretions and ferments.

Many anti-bodies, such as antitoxins, agglutinins, lysins, opsonins, complements, etc.

A Drop of Water.

To the senses, a drop of water seems to be a homogeneous bit of matter. It could be divided into parts and each part still be water. The limit to this physical division is a particle of water known as a molecule. It is the smallest possible bit of water.

By chemical processes this molecule of water may be shown to consist of two entirely different substances. They are hydrogen and oxygen, both gaseous substances. Each molecule of water contains two atoms of hydrogen and one atom of oxygen. (H_2O).

From recent scientific discoveries in chemistry and in physics scholars are coming to believe that each of these atoms is, in turn, made up of millions of particles of matter called electrons.

A Seed. (The bean as a type.)

Its distinctions.

An outer coat, *the testa*.

On one edge and near the middle of the

bean a scar, the *hilum*, where the bean was fastened to its stalk.

- A very small hole at one side of the hilum, the *micropyle*, through which the pollen tube enters to fertilize the embryo bean.

At the other side of the hilum opposite the micropyle a slight wrinkle or protuberance, the *chalaza*, the point from which the seed coats start to grow.

Inside the testa the two large halves of the bean, the *cotyledons*, which are really modified leaves. Each cotyledon is composed of numerous cells which are filled with starch grains, protein bodies and some oil globules.

Between the cotyledons, a small bud, the *plumule*, which develops into the new shoot.

At the base of the plumule a projection which lengthens to form the *hypocotyl* (formerly called the radicle). The roots grow from the hypocotyl.

- b. *The second stage in sense perceiving.* (See lines 14-26, p. 424 of "Scientific Uses of the Imagination," by John Tyndall; and p. 255, Vol. I, of "Tom Jones," by Henry Fielding.)

In this stage the act becomes analytic, and the knowledge of the object distinct. The mind in separate acts becomes distinctly aware of each attribute and of each part of the object, or at least of as many parts and attributes as the purpose of the sense perceiving requires. Each attribute and each part is known as quite separate from the others. Among the attributes discovered is *the use or purpose* of the object.

- (1) The student has considerable difficulty in distinguishing between the objects of the universe, and the mental states which signify them. This appears especially when the student is speaking

of the mental elements in an act. For example, if the student is asked to indicate the mental elements, in the act of sense perceiving the cube of ash wood, whitish in color, an inch in diameter and present, he is prone to reply—"The mental elements are the cube, the ash wood, the whitish color, the inch in diameter and the time."

- (2) Notwithstanding this tendency to substitute the physical object or the physical attribute, for the mental element, the student has the surprising opposite tendency, to substitute the mental element for the physical object that is being known. The following are some examples of this:
 - (a) "My mind sense perceives the mental element signifying the cube.
 - (b) "In the second act, my mind sense perceives the mental element, signifying being a straw, and the mental element signifying being an inch long."
- (3) There is found in the student also, a lack in noticing that the mental elements are in the total mental act, are *phases* of it, and are being produced at at the same instant that it, the total mental act, is being produced; that the mental elements, in fact, *constitute* the total mental act. On account of this lack, the student frequently speaks as if the mind first produces the total mental act, and then *afterward* produces the mental elements constituting the total mental act.

The following are examples of this:

- (a) "My mind sense perceives the cube. My mind acts the mental elements,

signifying being made of ash wood, being an inch in diameter, being whitish in color, and being present."

- (b) "In the second act, I become aware of the straw an inch long. My mind acts the mental element, which signifies being a straw, and the mental element which signifies being an inch long."

If, after the word "cube" in the first example, and after the word "long" in the second, the student had said, "In producing this act," the relation would have been shown.

- (4) The student often fails also to distinguish the term "act" from the term "element." He will, for example, speak of the *act* of sense perceiving the cube, and then speak of the mental *act*, which signifies being composed of ash wood.

An object which is to be analyzed, is always a whole or a unit. Even if it is a part of an object, and is to be analyzed, it becomes for the time being, a whole or a unit. In analyzing, therefore, the object must be analyzed into *two* coordinate parts, if possible, or into *three*, or into *four*, etc. The analysis of these coordinate parts must proceed in the same way. One is never to discover in an object, at first, three, four, or five distinctions, if it can be analyzed into *two* coordinate distinctions.

- (5) The mental steps in each act of this stage:

- (a.) The mind continues to be conscious of the indistinct object known in the first stage. That is, the same object remains under consideration for analysis.

- (b) The mind abstracts or pays attention to some one part or attribute, as for example, being pearl-handled,

and, having thus isolated it in consciousness, continues to reflect upon it until it is generalized, to a degree. (See lines 19-24 of the "Scientific Uses of the Imagination," p. 428.)

- (c) The mind then returns, as it were, to the consciousness that this generalized attribute is a characteristic of the object, which fact had been somewhat *obscured* by the strong analysis resulting in the generalization. The result of each act, as to either attribute or part, is that the object becomes more distinct, more differentiated.

This third step in the second stage is kindred to the mode of action in the third stage, in that it is a reunification. Explain.

c. The third stage.

In the third stage the mind becomes aware of the object as a whole again, but as an object having clearly known distinctions in it.

(1) The mental steps in the third stage:

- (a) The mind continues to be aware of, and to emphasize the use or purpose of the object, as, in the case of the pocket knife, to be carried in the pocket in order to be used to cut, at at any time and place.
- (b) The mind continues to be aware of all the other attributes and parts discovered in the second stage.
- (c) One by one, each attribute and part is related to the purpose, to learn whether it is in harmony or out of harmony with the purpose.
- (d) The mind concludes its reunifying process by becoming conscious that the various parts and attributes, although different, are the same, in that they aid in accomplishing the purpose.

These stages and steps are not present to the consciousness of the person who is sense perceiving at the time of the sense perception. If he becomes conscious of them it will be by means of a subsequent analysis, through introspection. The knowledge of them is important to the teacher whose function is to stimulate and guide the pupil in his acts of sense perception.

3. Special forms:

a. Illusion.

In illusion the mind is stimulated to create an image by a present object, and it interprets the image to mean another object as present, which is not present. Example.

b. Hallucination.

In hallucination the mind is stimulated to create an image by a reaction in the cortex appropriate to a certain object, when the object is not present, and when there has been no corresponding reaction of the peripheral nerve endings. The mind, however, interprets the image to signify that particular object as present. Example.

(Study Psychology, Briefer Course, by James, Chapt. XX, p. 312; read Chapt. XXI, p. 335; read also, if there is opportunity, the discussion of time, in Psychology, by J. R. Angell, pp. 172-195.)

III. Memory.

1. Definition. Memory is the act of creating an image of a particular object not present, and interpreting the image to signify a particular object not present now, but present at a former time, and at a certain place, and as other than the self. The last is merely implicit, as is also, a knowledge of the relation of the object.

In explaining the process in an act of remembering, the chief difficulty is found in indicating

the process of constructing the memory image. This is because there is no distinct recognition that an act of remembering is always the *third* act of a series.

In the *first act*, for example, one may sense perceive an object, as the cube, made of ash wood, etc.

In a *second act*, of sense perceiving, for example, one may become conscious of the straw, an inch in length.

In this case the *third act* is one of remembering the cube.

In explaining the process of re-creating the memory image, the student should name:—

- a. The object known in the first act—the cube.
- b. The characteristic of the object—being a cube; being made of ash wood; being whitish in color; being an inch in diameter; being present.
- c. The total mental act, considering it as a unit.
- d. The mental elements in this act which correspond with the characteristics of the object—the mental elements signifying the characteristic being a cube; the characteristic being made of ash wood; the characteristic being an inch in diameter; the characteristic being present at a certain time.

The same four things should be done with the second object, the straw, an inch long, and with the total mental act denoting it.

This having been done, the student is prepared to show the process in creating the memory image. He should show:—

- (1) That in the second act, there is an element signifying an inch in length.

- (2) That in existing in this mental element, the mind has really re-entered the former act, concerning the cube.
- (3) That this mental element is due to direct stimulation from the length of the present straw, on the one hand, and to the self-activity of the mind on the other.
- (4) That the mind, stimulated by this mental element, which it has just created, in the second act, would, in obedience to the law—"if the mind re-enters an act, it tends to complete it"—re-act the mental elements, signifying being a cube; being made of ash wood; being present at a certain time, but not being present now.
- (5) That the mind *is now existing in the full memory image*, but that the image has not been interpreted.

2. The steps:

- a. The mind creates an image of the absent object. This step begins by the acting of a mental element stimulated by an attribute of a present object, which was also an attribute of the former object. For example, the attribute of the present object (a sleeve button) may be *consisting of pearl*, and the former object may be the pearl-handled knife. The process in secondary association, i. e., (1) to (5) just above, explains the production of the memory image.

In naming the attributes of an object, one should be logical. In order to be logical, the characteristic that is most nearly *the whole of the object*, must be named first, because that stands as *substance*. For example, in giving the attributes of the cube, referred to previously, one

should name first, being a cube; then, being composed of ash wood; then, being whitish in color; then, being an inch in diameter; then, being present.

- b. The mind reacts ideas of objects known before, one of such ideas being the idea of the object about to be remembered.
- c. The mind compares and contrasts the somewhat empty image with these reacted ideas.
- d. It infers the meaning of the memory image. That is, as based upon past experience it interprets the memory image to signify, for example, a particular pearl-handled knife not present now, but present at a certain time, and at a certain place, and different from the self.

3. The forms or kinds:

- a. *Spontaneous memory.* (Of this, the above is an example.)
- b. *Voluntary memory.* (See Problem of Method, p. 79, library number, 371.30.) This is based on an imperfect act of spontaneous memory. If, for example, in remembering the pearl-handled knife, the mind were unable to remember the number of blades, the conditions for an act of voluntary memory would be present. The steps are:
 - (1) Consciousness of a lacking mental element.
 - (2) The creation of the purpose to react that element.
 - (3) Thinking out the objects that should be considered as stimuli to the mind to react the lacking mental element.
 - (4) The reacting of the ideas appropriate to these selected objects. If one of these reacted ideas is the idea of the

number of blades, then the act ends in (5) in the recognition of this element which was lacking. In that case, voluntary memory would consist of five steps.

If, however, no mental state in (4) is the actual mental element which was lacking, but there is one which is extremely similar to it, this similar element would stimulate the mind to react the lacking element in (5). It would then be recognized in (6.)

(5) The reacting of the lacking mental element, assuming that it was not reacted in (4.) (The mental element denoting that the knife has but one blade.)

(6) The recognition of the mental element as the one intended to be reacted.

c. *Systematic memory.* (See Problem of Method pp. 80-81, library number 371.30.)

In systematic remembering there is a stage of conscious preparation at the time the object is being learned, and an act of remembering, perhaps long after the preparation. This act of remembering is always in the form of voluntary memory. Steps three and four of voluntary memory are, however, now spontaneous. This is the result of the preparation made in learning the object. In systematic memory the relating is both subjective and objective. That is, the new mental state appropriate to the object being learned, is related to habitual mental states; and at the same time the new object is related to old objects.

The rising grade of relations, according to which the new object is related to the old object is—place, time, likeness, difference, whole and part, cause, effect, means, purpose.

In learning a new object the mind always relates to a degree, spontaneously. In systematic

memory, however, the relating is conscious and logical, dealing with essential, fundamental relations, as well as with superficial relations. (Example with superficial relations, employing words in the following sentence—"The Louisiana State Normal School is located at Natchitoches, La." Assume that the second word and next to the last word are new. Illustrate the stage of preparation in systematic memory by giving the habitual and the new mental states that are related; and the old and the new objects that are related.)

(Study Angell, Chapt. IX, p. 222, and read Chapt. XVIII, page 287, Psychology, Briefer Course, by James.)

IV. Imagination.

1. Definition. Imagination is a mental act in which the mind creates an image and by relating it to reacted ideas of objects known in the past interprets it to signify a particular object not present now, and never present. One additional thing which the image means is that the object is foreign to the self. (This last, however, seems less than in memory, just as the same relation seems less in memory than in sense perception. The image, in an implicit way denotes a relation.)

2. Kinds.

a. Mechanical.

b. Productive or separative.

The first kind corresponds to the first stage in the law of the self; the second to the second stage in the law.

(1) *Mechanical imagination.* Mechanical imagination may take its origin in an act of sense perception, an act of memory, or an act of imagination. In either case the steps are as follows:

(a.) The mind creates the imagination image. This includes three sub-

ordinate steps, a negative step, a positive step, and one which is merely a continuation. The statement of these may be—the mind ceases to act a given mental element; it acts a mental element in its place, and continues to act all of the other mental elements. (Illustrate with the act of imagining the pearl-handled knife as having a wooden handle.)

- (b.) The mind reacts ideas of similar objects known in the past.
- (c) It relates the imagination image to these reacted ideas.
- (d) It infers the meaning of the image. (What is the meaning?) Show the domain and the value of mechanical imagination.

(2) *Productive imagination.* This form of imagination is characterized by two main movements or steps:

- (a) By an act of sense perception, or by an act of memory, the self becomes conscious of a sign. Among these signs is an externality of a work of art. This is an external feature of any kind of art which denotes something external. For example, an external feature of a work in sculpture, is a feature which signifies an externality in the body represented by the piece of sculpture. The piece of sculpture as a whole, and also in many of its features, denotes something spiritual. In productive imagination the mind knows only those characteristics which denote something external. For example, a certain arrangement of marble may represent the hand of the person, or a certain shading in an etching may de-

note the hair of the head. In these cases, the arrangement of marble, and the shading are the signs that are sense perceived.

Other signs are, drawings, photographs, all other kinds of pictures, maps, and the various features of maps. In addition to all of these there are three other signs which are most important of all, viz, oral words, written words and printed words. In the act of sense perception or the act of memory, which constitutes the first step in productive imagination, all four of the usual subordinate steps are present, but they need not be referred to in explaining the process in productive imagination. The second main step also contains the four subordinate steps, but their presence is assumed and not referred to in explanation.

(b) The second main movement or step.

In this step the mind imagines the object which the sign denotes. In the fourth or concluding minor step, the mind interprets the imagination image to denote a particular object not present now, and never present, and other than, or foreign to the self.

For example, assume that the sign is the following visible words—

"The scrap of paper is near the edge of the carpet."

Take also the following as a sign—

"My scene is a woodland glade.
In the center is a beautiful, bubbling spring,
Surrounded by three trees.
There, and there, and there."

Let the first main step be the sense perception of the sign. Then the second main step is the imagining of the object denoted by the sign. It is known as an object not now present, and never present, and other than the self.

Show the field and the value of productive imag-

ination. (Study Angell, line 7, p. 203 to line 19, p. 206; read Chapter XIX, James, Briefer Course, p. 302; Dewey, lines 13-29, p. 200; Problem of Method, pp. 92-96, library number, 371-30.)

Knowing the Particular—General.

I. Idealizing Imagination.

1. *Creative*:

- a. The kind giving rise to inventions and other manufactured objects.
- b. The kind giving rise to art.

(1) *In the first kind*, there are two main mental movements:

The construction in consciousness, by reflection, which is based on sense perception, memory, and perhaps, imagination, of an idea of an imperfect object or act, and of the distinct purpose or function of the object or act.

The second step is the act of imagining an object, implement, or machine, which will much more adequately accomplish the purpose, than the existing instrumentalities. An example is the mental process of Elias Howe in idealizing the sewing machine. What crude objects, or acts had he previously sense perceived, remembered or imagined?

- (2) *In the second kind*, there are involved, a consciousness of a physical object and a consciousness of a psychical state, and an awareness of the relation of symbol. The objects imagined may be stated, in a rising scale, as belonging to architecture, sculpture, painting, music and literature.

The mental process appears in two forms:

The first, is the form in which the mind becomes aware of the *general* in the first step.

The second, is the form in which the mind becomes conscious of the *particular* in the first step.

(a) *The first form.*

- (1¹) The mind becomes conscious of a *general*, for example of the general expressed by the word *defense*.
- (2¹) It differentiates this idea of the general into two special ideas of two particulars, each of which is defense, for example, into the idea of a bulwark, and the idea of a righteous disposition.
- (3¹) It identifies the two objects under the relation of *symbol*, the space-occupying bulwark being the symbol, and the righteous mental state being the thing symbolized. (These three mental movements result in the consciousness of an *ideal object*.)

If the mind creates the language to express this ideal object, the expression would probably be "My righteousness is a bulwark to me"; or "Righteousness is a bulwark"—poetic expressions. Each example of architecture, sculpture, painting, music, and literature, possesses, in general, this same poetic, symbolic characteristic.

(b) *The second form.* (The mental activity of some author.)

- (1¹) The mind becomes conscious of a particular, as, (to continue the same example), a certain bulwark, or a certain righteous disposition. In knowing the particular, the mind may become aware first

of either the space-occupying bulwark, or the particular mental state.

Let it be assumed that in this case the mind knew, in the first step, the physical bulwark.

(2¹) The mind continues to be aware of the physical bulwark, and at the same time becomes conscious through the stimulation of the first idea, of a certain righteous disposition.

(3¹) It identifies the two objects under the relation of symbol.

In addition to the act of imagination, the author, in the *productive language act*, creates the expression: "Righteousness is a bulwark."

2. *Interpretative.* (The mental act of a reader, of some person other than the author.)

a. The consciousness of the mere language, as, for example, of the words "Righteousness is a bulwark."

b. The consciousness of the content of the above expression. This is an awareness of the ideal object which object is a definite unity and yet consists of a physical bulwark, of a righteous disposition, and of their identity under the relation of symbol.

c. The consciousness that the words—"Righteousness is a bulwark," is an adequate expression of the ideal object.

All interpretation of architecture, sculpture, painting, music, and literature involves this mental process. (Illustrate with a Gothic cathedral; "Liberty Enlightening the World"; a painting of a Madonna; the mere music of "My Country, 'Tis

of Thee," by Samuel Francis Smith; "Lead, Kindly Light"; "The Recessional," by Rudyard Kipling, of "Die Wacht Am Rhein," of "La Marseillaise," or of a composition in the sonata form; "To a Water-Fowl," by Bryant.)

Show the value of idealizing imagination.

(What attention is given to *idealizing imagination* by Angell in Chapter VIII? Read Dewey, pp. 195-200; "Fundamentals of Child Study," Kirkpatrick, pp. 265-268; "Problem of Method," pp. 96-103, library number 371-30.)

II. The Language Activity.

Very few, if any, psychologists rank *the language activity* as a distinct, separate form of knowing, such as sense perception, memory, etc. It is, however, one of the great forms of mental activity, practically peculiar to human beings. It has two forms:

1. *The Creative.* This is the mental process in which the mind creates the mental state denoting the general (the constant); imagines the expression; and adjusts, modifies or corrects the expression until it judges it to be a fit sign, for the content or meaning.

This three-fold process is present on the creation of a word, a phrase, a clause, a sentence, a paragraph, a chapter, a volume.

- a. *For an actual object.* (Let the object selected to be created, be the word denoting a word which has been erased, or blotted out.)

(1) First step:

The mind becomes conscious of a sentence from which a word has been blotted out, as, "The artillery has been withdrawn to from Chalons." It then concentrates the attention on the attribute or condition of the word, and generalizes the at-

tribute. This generalized attribute is the actual object.

(2) Second step:

The mind, due to its acquaintance with language, imagines, i. e., creates or produces the new word *deleted*. It imagines it both as to sound and as to visible form. In this step various forms or modifications of the word, or other words, as erased, may have been imagined, just as one, in a given case, might imagine the two expressions—"He only saw the hammer," and "He saw only the hammer," for the same relation.

(3) Third step:

The mind judges that the word in this exact form is an adequate expression or sign of the attribute.

- b. *For an ideal object.* (Let the object selected be the dual object—a deceptive, dishonest mind, and a crooked object, as a way, a stick. Then the attribute of the way or of the stick, and the mental condition are considered in the relation of symbol, the external crookedness being the symbol, and the mental condition being the thing symbolized. The mental state, viewed in terms of the physical, is the ideal object. The function of the first step is to create the ideal object.)

(1). First step:

The self becomes conscious of the ideal object. (An object consisting of a physical aspect, a psychical aspect and the relation of symbol.)

(2) Second step:

The self imagines the sign or expression, "He is crooked." Modifications, other signs, as, "He is not straight," "He is not to be depended upon," etc., are imagined.

(3) Third step:

The self judges that the expression, "He is crooked," is appropriate to the ideal object.

2. *The Interpretative.*

- a. With an expression which denotes an actual object, as, "A shrapnel"; or, "The hunter is sitting on the stile with his gun lying across his knees."
- b. With an expression which denotes an ideal object, as, "Anxiety deepens"; or, "War brings the wolf to the door."

In each case, with the actual object, and with the ideal object, the steps are—

1. Sense perceiving or remembering the language.
2. Becoming conscious, by imagination and conception of the content or meaning.
3. Judging the expression to be an adequate sign of the content.

Show the steps with the objects given under "a" and "b."

(Study, Dewey, pp. 211-213; Angell, pp. 255-259; The Problem of Method, pp. 108-142, library number, 371.30.)

COURSE III, (12 weeks.)

REVIEW.

Synopsis.

1. It is assumed that the work of the second term has resulted for the student in a knowledge of—

- a. What the essential nature of knowing is.
 - (1) For stages in knowing examine Angell, p. 277, lines 4-15.
- b. The distinction of sensation and an act of sensing.
- c. The distinction of sensing and sense perception.
- d. The likeness and difference in sensing, sense perception, memory and imagination, especially the difference in the fourth step.
- e. How to create the memory image.
- f. The different kinds of memory.
- g. The different kinds of imagination.
- h. The difference between the particular and the general.
- i. Both the productive and the interpretative language acts.
- j. How idealizing imagination and the language activity deal with both the particular and general.
- k. The difference between the actual and the ideal objects.
- l. The two kinds of ideal objects in idealizing imagination.

ADVANCED WORK.

Thinking, or Knowing the General, a Relation.

1. Each object is always both particular and general. That is necessary to make it a total, complete, an individual. For example, the particular object, Indianapolis, has in it both the particular and the general. If the generality is ignored, and the particularity emphasized, it is named *Indianapolis*. If the particularity is ignored and the generality emphasized it is named *city*. If the generality is emphasized and also one particularity it is named *the capital city*.

2. What is a relation? In brief, it is a characteristic existing in more than one object. It is, then, always a general.

a. The following are the prominent relations: place, time, likeness, difference, cause, effect, whole and part, means and end.

b. What is the nature of relation, or "the universal element," according to Dewey, *Psychology*, pp. 202-204? Should there be a change in the first sentence, p. 202?

c. Examine Angell, pp. 245-248.

3. *The Four Notions of Thinking*. (Examine Dewey, "How We Think," pp. 1-13.)

a. Central process.

(1) Subordinate processes.

4. *The Recitation and the Training of Thought*. (See "How We Think," by Dewey, Chapter XV, p. 201.)

5. *The Training of Thought*:

a. Need for? (Chapt. II of "How We Think," by Dewey.)

b. Natural tendencies? (Chapt. III.)

c. School Conditions? (Chapt. IV.)

d. End and means? (Chapt. V.)

e. Analysis of act of thinking? (Chapt. VI.)

During the third term's work in Psychology, the lessons assigned in the Training School, by the Training School teachers, may be considered to a certain extent.

When a student is assigned a lesson, it is assumed that he is *familiar with the subject-matter*, and that he is *able to organize it*. He is then in position to consider its psychological bearing. In doing this, he may ask himself some such questions as the following:

To what extent is the lesson adapted:

Stimulate *sensuous feelings*, and *mood, disposition, temperament?* (The feelings constituted by the *affective elements in sensations*.)

To stimulate *emotion*. (The feeling in response instinctive activities of the body, based on definite knowledge of an object which is fitted to stimulate these instinctive activities; a response which interferes with the orderly progression of bodily and mental activities.)

To stimulate *interest*. (The feeling based on the knowledge of the identity of the self with the object; a knowledge that some aspect of the self is revealed in, or exhibited, by the object.)

To stimulate that large range of feeling known as *sentiment*—(feelings based on the self's process consisting of existing in an indistinct ideal; in a definite condition of knowing; existing in the same ideal as distinct; and existing in the act of relating the definite condition of knowing to the ideal which has now become distinct.) That is, to what extent is the lesson adapted to stimulate one or more of the following—intellectual feeling; aesthetic feeling; social feeling—such as sympathy, humility, pride, patriotism, etc.; moral feeling; religious feeling?

Is the lesson adapted to stimulate:—

Merely implicit will, i. e., unintended disso-
ciation?

A definite act of will with its eight steps,
in which a definite moral progress results, conflict-
ing desires being tested by the ideals of the self,
and a definite purpose being constructed, and
made actual?

What is the predominant act of *knowing* stimu-
lated by the lesson?

Is it *sensing*? (The act of knowing particu-
lar qualities that are present.)

Sense perceiving? (The act of knowing par-
ticular objects present.)

Remembering? (The act of knowing a par-
ticular object present once, but not present now.)

Imagining? (The act of knowing a particu-
lar object, never present.)

If it stimulates the act of memory, does
it stimulate spontaneous, voluntary, or sys-
tematic memory?

If it stimulates the act of imagination,
does it stimulate mechanical imagination,
or productive imagination?

Is the lesson adapted to stimulate the act of
knowing the particular—general?

The act of idealizing imagination?

The language act?

If the language is stimulated, is it the
productive or the interpretative?

To what extent is the lesson adapted to stimu-
late:—

The act of *understanding*—that is, the act
of knowing the *purpose* of an object, and the re-
lation of the parts and characteristics of the ob-
ject to the purpose?

The act of *conceiving*, namely, the act of becoming conscious of the essential characteristics of an object; of knowing that they are common to all the objects of the class; of knowing the various sub-classes based on the various non-essential attributes?

The act of *judging*, that is, the act of discovering the relation of a generalized attribute to an object?

The act of *inductive reasoning*—that is, the act of becoming conscious, by considering a *uniform producing activity*, that the attribute found in a single object, is common to the objects of the whole class?

The act of *deductive reasoning*, namely, the act of discovering the relation of an attribute and a single object, because that attribute has been found to be common to the objects of the class?

6. *Stages in Thinking:*

I. Understanding.

In psychology this term is not frequently used. It is, however, often employed in general conversation. Locke used it instead of the term *mind* in his great work entitled "The Human Understanding." As a process, the understanding reflects the first stage of the law of the total self. It is the most indistinct, the most undifferentiated of the processes of thinking. If the new object is found to resemble an old object in any respect, it is to that extent understood. Understanding, however, results especially from the consciousness of the purpose of the new object, in relation to the knowledge of the organized self. An inhabitant of an uncivilized country could not

understand an aeroplane gun on a motor-carriage, if brought into its presence, because he knows nothing of the air ships and their use in war.

1. The Process.

- a. Becoming aware of the object as a whole, either by sense perception or by memory.
- b. Analyzing the object.
- c. Becoming conscious, tentatively, of the use or purpose of the object.
- d. Relating each part and attribute to the hypothetical purpose in order to decide whether it is the actual purpose.

When the mind is satisfied that the purpose has been discovered it feels that the object is understood.

2. Collect and place in permanent note book, ten cases of the use of the word, *understand*, in its various forms, and study the mental activity indicated.

How is the word used on p. 286, Angell?

3. Note the uses of the word in the Bible, and state the mental activities signified. (Study "How We Think," by Dewey, pp. 116-125.)

II. Ratiocinative Thinking.

This resembles the second stage in the law of self, in that the distinctions are still emphasized more than the unity. The term is similar in meaning to the word reflection. The stages in ratiocination are—conceiving, judging and reasoning.

1. Conception.

a. Process.

- (1) The mind becomes aware of an object, for example, a pocket knife, as a whole, indistinctly, and incompletely.
- (2) It analyzes the object.

These two steps are put forth by the mind in relation to another or many other pocket knives. (As the self is producing these activities it spontaneously, indistinctly, distinguishes the essential parts and attributes from the non-essential.)

- (3) It then intentionally and clearly distinguishes the essential parts and attributes from the non-essential.
 - (4) It finally becomes conscious of the set of essential parts and attributes as belonging to each object of the class. This *idea* of the essential parts and attributes as common to the particulars of the class is the *concept*. The non-essential parts and attributes *are the basis of subordinate classes*.
- b. The meaning or content. The image may denote any of the following meanings:
- (1) The set of essential parts and attributes as common to the particulars of the class.
 - (2) The producing activity which created the particulars of the class, as, pocket-knife producing activity.
 - (3) The mental attitude as to motor response when in the presence of an object of the class, or when remembering an object of the class or when conceiving the parts and attributes common to the objects of the class. (Study "How We Think," by Dewey, 125-134; read Angell, pp. 249-266; "The Psychology of Reasoning," by W. B. Pillsbury, Chapter III, pp. 60-98.)

Change the following to exact psychological language:

"Immediately I find my mind busying itself with the idea of heredity." (Angell, p. 249.)

“An auditory image may be in this way a copy, good, bad, or indifferent, of an acoustical perception.” (Angell, p. 254.)

“When we communicate with others we give our ideas outward expression in spoken words, which serve as concepts to the hearer. When we are engaged in reflective thought, we shall often find that we are thinking in terms of word-images, and these word-images in such cases serve as our concepts.” (Angell, p. 225.)

2. Judging.

Perhaps the mental process in judging corresponds, more closely to the law of the total self than any other mental process. In its steps and in the meaning known in each step it corresponds to the sentence and its three essential elements.

a. The steps: (Illustrating with the pocket knife.)

- (1) The mind becomes conscious of the object as a whole, indistinctly, by sense perception or memory or conception. (Subject of the sentence—*This knife*.) With memory or conception the subject would be slightly different.
- (2) It abstracts, or becomes conscious of the attribute, expressed by “having pearl on the handle,” and continues to consider this attribute until it becomes general. (Predicate of the sentence—*pearl handled*.)
- (3) It becomes distinctly aware of the unity of the abstracted attribute and the rest of the object. (Copula of the sentence—*is*.)

Does the subject express directly the object, and incidentally the idea, or the reverse? The same question as to the predicate and the copula. (Read Angell, pp. 269-270.)

The judgment may involve no doubt or uncertainty, as "This knife is pearl handled;" or it may in the beginning, involve uncertainty. This latter is the mental process usually treated as judging by psychologists. (Study "How We Think," by Dewey, pp. 101-115; read Angell, pp. 267-278; Pillsbury, Chapters IV, V, VI, pp. 99-199.)

3. Reasoning.

a. *Induction*.—The mental process:

- (1) The mind, for example, becomes conscious in an indistinct way of a fruit.
- (2) It becomes aware by direct examination, of the fact that the fruit has five seed cells in the center. This is abstracting, or becoming conscious of an attribute, and that it is present.
- (3) By noticing the fruit more carefully the mind classes it as an apple.
- (4) The mind, by reflection or memory, becomes distinctly conscious of the truth that nature is uniform in its process, and that a subordinate aspect of this truth is the truth that apple-producing activity is uniform.
- (5) It is now remembered that the activity which produces apples produced this apple with five seed cells in the center.
- (6) The mind concludes its act of induction with the inference that apple-producing activity always produces apples with five seed cells in the center.

Point out the major premise, the minor premise, and the conclusion. ("How We Think," Dewey, Chapt. VII, pp. 79-93. Read Pillsbury, Chapters VII, VIII, and IX, pp. 200-275.)

b. *Deduction*.—The mental process:

- (1) The mind, for example, becomes aware, indistinctly, of a fruit. It is an apple,

but, at this time, the self is not conscious of this.

- (2) The mind abstracts, that is, begins to consider the attributes, *having five cells at the center*, and wonders whether this fruit possesses that attribute. In induction the attribute considered in the second step, has been found to be present, but in deduction the attribute which the mind is contemplating in the second step is not known to be present. Students often inquire how it is that the mind can be considering an attribute if it has not already been found to be present. The fertility in this is due to a large range of ideas concerning objects and their relations, and to accuracy and distinctness in these ideas. It is common when learning a new object, to abstract, that is, to begin to think about an attribute that is not present. For example in examining a new non-flowering plant the learner may abstract or contemplate the attribute *bearing flowers*, and wonder whether it is present. This is due to the fact that in the past the learner has known both flowering and non-flowering plants.
- (3) In order to obtain aid in answering its inquiry the mind classes the object. By scrutinizing the indistinctly known fruit carefully the mind is able to class it in the class apple. This class is assumed to be clearly known. If the characteristics are not known, no valuable results will be obtained from the act of classing the fruit in the class apple. The attention is now centered on the class and not on the particular fruit which has just been classed. For the time being the particular fruit seems to have been forgotten.

- (4) From its previous knowledge, the mind analyzes the class, apple. It becomes conscious, for example, that each particular in the class is an apple; that each apple is somewhat spherical in shape; that it has a thin skin, a thick, firm flesh or pulp; that it has a stem, a blossom, and the blossom opposite the stem; *that it has five cells in the center*, and that it has from ten to twenty seeds.

The mind has become conscious that one of the essential attributes of every object in the class apple, is, *having five cells in the center*. The mind immediately constructs the judgment expressed by the sentence, "All apples have five seed cells in the center." This is the major premise.

- (5) The self remembers that it has classed this fruit which is being examined, in the class apple. It then constructs the judgment expressed by the sentence, "This fruit belongs in the class apple." This is the minor premise.
- (6) The self infers that this fruit has five cells in the center. This judgment expressed in a sentence is called the conclusion.

("How We Think," by Dewey, Chapter VII, pages 93 to 100, and pp. 135-145; read, if time permits, Angell, Chapter XII, pp. 279-300; Colvin, Chapter XXI, pp. 310-318; The Problem of Method, pp. 173-183, library No. 371.30.)

In deduction close thought is required to class the object in the particular class that will aid most in answering the inquiry raised in the second step. The class must be more restricted than the class indicated in the first step.

Furthermore, the classification must not be based on the attribute abstracted in the second step.

The classification in a restricted class is to be based on other attributes found to be present. Assume that the object known in the first step of a deduction is the word *Soissons*, and that the attribute abstracted and inquired about in the second step is the sound of the *oi*. Then in the third step the word is not to be classed in the class *words*, nor in the class *words containing the letters oi*, but in a more restricted class, *French words*. Indicate the six steps of deduction in concluding as to the sound of *son* in the word; also, whether the final *s* is sounded.

What are the six steps of deduction in concluding that *ti* in the word *negotiate* has the sound of *sh*?

Show the six steps of deductive reasoning in the three cases indicated by Angell, in the last paragraph, p. 284.

Give the same with the two cases of induction noted in the middle paragraph of p. 285, Angell.

Does the last paragraph on p. 287, Angell, hint the six steps of induction?

- (a) *Concrete and Abstract Thinking*, (Chapt. X, *How We Think*, Dewey, p. 135.)
- (b) *Emperical and Scientific Thinking*. (Chapt. II.)
- (c) *Activity and the Training of Thought*. (Chapt. XII, p. 157.)
- (d) *Language and the Training of Thought*. (Chapt. XIII, p. 178.)
- (e) *Observation and Information in the Training of Mind*. (Chapt. XVI, p. 214.)
- (f) *General Conclusions*. (Chapt. XVI, p. 214.)

Change the following to psychological language:

1. "We have allowed certain ideas, which we have abstracted in our mode of conceiving the

problem, to take up by association other ideas related to them in ways which bear upon the case in hand." (Angell, p. 281, line 13.)

2. "Sensation, as mere psychical existence, does not constitute fact. A sensation, as such, never enters into knowledge; it must be transformed, that is, related." (Dewey, Psychology, p. 228, line 18.)

Exemplify by an act of induction and by an act of deduction the following definition given in Psychology, Dewey, p. 221: "Reasoning may be accordingly defined as that act of mind which recognizes those relations of any content of consciousness through which it has the meaning which it has, or is what it is."

III. Intuition.

1. Study the first paragraph, Psychology, Dewey, p. 237.

2. It is evident that the mental act of intuition is not a process that is to be stimulated and guided, consciously, in the daily work of pupils or students, as is the case with the acts of knowing previously examined, if the following statements are *carefully noted*:—

a. "It follows, in a word, that every concrete, actually-performed psychological result is an *intuition*, or knowledge of an individual." (Psychology, Dewey, p. 236, line 14.)

(1) How is the word *individual* used? Does it mean the same as the word *particular*? Does it mean a particular person?

b. "The union of perception and reasoning involved in every act, constitutes intuition." (Psychology, Dewey, p. 236, line 32.)

- c. "Intuition is most properly confined to those acts of knowledge, therefore, in which we know ultimate wholes." (Psychology, Dewey, p. 237, line 22.)
 - d. "In the act of intuition we grasp that which is self-related." (Psychology, Dewey, p. 237, line 32.)
3. Read Psychology, Dewey, pp. 235-245.

DEPARTMENTAL STATEMENT.

Required Work.

1. Psychology.—(12 weeks.)

- a. General characteristics of the material or subject-matter of psychology:

Its characteristic attribute.

The scope or extent of the subject.

Modes of investigation.

The essential viewpoint in the study of the material.

General relation of psychology to the other branches of study.

The nervous organism as the physical basis of conscious activity.

General relation of the mind to neural action.

The nature of attention.

Sensation.

Educational principles or corollaries arising under each topic.

- b. Feeling:

The affective element.

Reflex action and instinct.

Impulse.

Emotion.

- c. Willing:

The nature of will.

Will and character.

The nature of the self.

The organization of general psychology.

The nature of educational psychology.

Each quarter.

2. Psychology.—(12 weeks.)

a. Knowing:

(1) Knowing the particular.

(a) Presentation.

Sensing:

General.

Special.

Sense-perception.

(b) Representation.

Memory:

Spontaneous.

Voluntary.

Systematic.

Imagination:

Mechanical.

Productive or Separative.

Idealizing.

(c) The Language Activity.

Creative.

Interpretative.

(d) Educational principles or corollaries.
Each quarter.

3. Psychology—(12 weeks.)

a. Knowing:

(1) Knowing the general, or relation.
(Thinking.)

(a) Understanding.

(b) Analytic thinking. (Ratiocinative.)

Conception.

Judgment.

Reasoning:

Inductive.

Deductive.

(c) Intuition.

(d) Educational principles or corollaries.
Each quarter.

ELECTIVE WORK.

4. Genetic psychology (5.) (Usually fall quarter.)
5. Child psychology (5.) (Usually winter quarter.)
6. Comparative psychology (5.) (Usually spring quarter.)
7. Social psychology (5.) (Usually summer quarter.)
8. Experimental psychology I (5.) (Usually fall quarter.)
9. Experimental psychology II (5.) (Usually winter quarter.)
10. Experimental psychology III (5.) (Usually summer quarter.)
11. Philosophy I.
12. Philosophy II.
13. Philosophy III.
14. Aesthetics.
15. Ethics.
16. Logic.

The work in psychology 1, or its equivalent, is a pre-requisite for all other courses.

The work in psychology 1, 2 and 3, or the equivalent, is a pre-requisite for the courses in philosophy, aesthetics, logic and ethics.

The number in parenthesis indicates the number of hours per week in recitation.

Biographical.

WILLIAM JAMES, psychologist; b. at New York, Jan. 11, 1842; s. Rev. Henry J. (Swedenborgian disciple and writer) and Mary R. (Walsh) J.; brother of Henry J.; student, Lawrence Scientific Sch. (Harvard), 1861-3; M. D. Harvard, 1869; (Ph. D., and Litt. D., Padua, 1893, LL. D., Princeton, 1896; Edinburgh, 1902, Harvard, 1903; D. Sc. Oxford, 1908; Litt. D., Durham, 1908; D. Sc., Geneva, 1909). m. Alice H. Gibbens, of Boston, 1878. Instr. physiology, 1872-6, anatomy, 1873-6, asst. prof. physiology, 1876-80, philosophy, 1880-5, prof. same, 1885-9, prof. psychology, 1889-97, philosophy, 1897-1907, emeritus prof. 1907 Harvard. Gifford lecturer on natural religion, U. of Edinburgh, 1899-1901; Hibbert lecturer on philosophy, Oxford, 1908; Corr. mem. Acad. Moral and Polit. Sciences of Inst. de France, Royal Russian Acad. Sciences, Royal Denmark Acad. Sciences, Accademia de Lincei, Reale Istituto Lombardo, British Acad. Nat. Acad. Sciences; etc. *Author*: Principles of Psychology (2 vols.) 1890; Psychology Briefer Course, 1892; The Will to Believe, and other Essays in Popular Philosophy, 1897; Talks to Teachers on Psychology, and to Students on Life's Ideals, 1898; Human Immortality—Two supposed Objections to the Doctrine, 1899; The Varieties of Religious Experiences, 1902; Pragmatism—A New Name for Some Old Ways of Thinking, 1907; A Pluralistic Universe, 1908; The Meaning of Truth; 1909. Deceased.

JOHN DEWEY, university professor; b. Burlington, Vermont, October 20, 1859; s. Archibald S. and Lucina A. (Rich) D.; brother of David Rich D. A. B. U. of Vt. 1879; Ph. D. Johns Hopkins U., 1884; (LL. D., U. of Wisconsin, 1904. U. of Vermont, 1910); m. Alice Chipman, of Fenton, Mich., July 28, 1886; Instr. and assist. prof. Philosophy, U. of Mich., 1884-8; prof. philosophy,

U. of Minn., 1888-9, U. of Mich., 1889-94; prof. and head dept. philosophy, 1894-1904, dir. Sch. of Edu., 1902-4, U. of Chicago; prof. philosophy since 1904, lecturer psychology, 1904-5, Columbia. Mem. Nat. Acad. Sciences, Am. Psychological Assn. (pres. 1899-1900). Am. Philos. Soc. (pres. 1905-6), Am. Soc. Naturalists, etc. Clubs: MacDowell, City. *Author*: Psychology, 1886; Leibnitz, 1888; Critical Theory of Ethics, 1894; Study of Ethics, 1894; Psychology of Numbers, 1894; School and Society, 1899; Studies in Logical Theory, 1903; How We Think, 1909; Influence of Darwin on Philosophy, and Other Essays, 1910; Contbr. to Philosophical Review, Psychological Review, Journal Philosophy and Psychology. Homes, 2880 Broadway, New York, and Huntington, L. I., N. Y.

JAMES ROWLAND ANGELL, psychologist; b. Burlington, Vt., May 8, 1869; s. Dr. James Burrill and Sarah Swope (Casewell) a.; brother of Alexis Caswell A.; A. B., U. of Mich., 1890, A. M., Harvard, 1892; univs. of Berlin and Halle, 1893; traveled and studied at Vienna, Paris, Leipzig, etc.; m. Marion Isabel Watrous, of Des Moines, Ia., Dec. 18, 1894. Instr. philosophy, U. of Minn., 1893; asst. prof. psychology, and dir. psychol. lab., 1894-1901, asso. prof. 1901-5; prof. and head of dept., 1905—, sr. dean 1908—, dean univ. faculties, Apr. 1911—, U. of Chicago. Ex-pres. U. of Chicago Settlement; mem. Am. Psychol. Assn. (mem. council, 1902-6, pres., 1906). Phi Beta Kappa, Sigma Xi, Delta Kappa Epsilon. Clubs; Quadrangle (ex-pres.) University, *Author*: Psychology, 4th edit., 1908; Chapters from Modern Psychology, 1911. Home; 1314 E. 58th St., Chicago.

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PAMPHLET FILE

SEVEN SUMMARY LETTERS

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CRANFORD, NEW JERSEY

SUMMER 1939

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Terre Haute. Authors. Sellman, John

Letters published in the Cranford Chronicle, Cranford, New Jersey,
sent on the first trans-atlantic trip of the Yankee Clipper, and
describing conditions in the Mediterranean immediately preceding the
outbreak of the second World War. - By John Salomon

Gift of John Sellman
9/7/43

LETTER THE FIRST

Dear Ed:—

We arrived at Alexandria, Egypt, on Monday, July, 1939 at noon. A passenger pointed out in the distance the ancient monument to Ptolemy, a familiar landmark for centuries; naked egyptian boys were soon on the port side of our ship diving for coins; our introduction to the Mediterranean world had begun.

We tried to charter a plane to fly us to Cairo but found that all available passenger planes were taken; only eight persons from our ship were successful in getting plane service and these had cabled ahead in advance . . . We decided to go by train and further, to go second class in the hope that we might ride with an Egyptian. Our decision proved to be a good one, for there soon entered our compartment a cultured looking Egyptian, who noting our comments about a magnificent private pullman car, volunteered that it was the King's traveling coach. Further conversation revealed that our companion was Master of Ceremonies for the Queen. He was well educated, demonstrating a knowledge of several different languages. He told us that he had spent six years in England and in France as a student of Political Science. He expressed great satisfaction with the new constitution with its bi-parliamentary system: its House of Representatives and Senate. He informed us that Egypt too has a president. He declared that if war came within a year or so Egypt would surely become involved; he expressed the belief that the great dam which controls the water supply of the Nile and which is situated in upper Egypt might become an objective for foreign aggression, though he held the conviction that the Egyptians and British would prevent its being blown up.

Egyptians with whom I talked generally were glad that Egypt was so strongly aligned with the interests

of England and France. A common statement made here is that if war does break out before September 1, it will be averted for another year or so.

Once away from our ship we were besieged continuously by street vendors, who swarmed upon us like flies. They jumped on the running board of our taxi, thrust cheap imitation jewelry into our hands: Egyptian bracelets, rings, necklaces; they forced us to look at leather goods, photographs, views, and asked (We found later after several bitter disillusionments) five times as much as the articles were worth.

At the train we were pestered with not one porter but with fifty. They fought over our luggage. We soon discovered we were regarded as an object of legitimate prey . . . and that we must match our wits against the wits of these parasites as they badly taken in. Again and again we were astonished at their sheer genius in extracting more coin from us. The train porters who divided our luggage between them and handed it out of the car got a piesta (10c) each; the porter who carried the luggage to the car got a piesta (10c); and we had to pay the driver and the Dragoman (guide) who got us through customs, and then we had to tip these worthies ten per cent.

From the train as we passed through the country side we saw both old and new Egypt; we saw the oldest and in some respects the most efficient irrigation system in the world:—rich fields of rice, tobacco, wheat, barley, corn, and cotton; we saw peasants causing the water to flow into ditches through their operation of cylinder pumps; we saw water buffalo, oxen, and donkeys pumping water and tilling the soil. We passed many Arabic villages, with their huts made of mud, baked in the sun, where the standard of liv-

ing seemed to be very low,—practically primitive. In the suburbs of the cities and towns we saw many beautiful homes comparable to anything in the United States.

We reached Cairo in the late afternoon and were taken immediately to the hotel we had chosen, the Egyptian Metropolitan, where we were served dinner. Our menu was printed in French and consisted of: *Potage Parisien; Supreme de Bar Colbert; Jambon Braise au Maderé ou Cotelette d'Agneau; Pommes Parmentier; Veloute d'Epinards; Salade; Meringues Glacees and Fruits.*

We decided we would take a moonlight drive to the pyramids; after dinner we were driven out across the Nile river and along the desert. The well lighted highway goes quite close to the pyramids. One looks upon these lights of the twentieth century and then up at the pyramid of Cheops and one has traveled back in time 5000 years. It seems incredible . . . We walked around the great pyramid and then to the sphynx. A three-quarters moon and the twinkling stars over-head cast a spectral light and helped make us aware that we were really in a cemetery. We drove home in silence. Five thousand years (trite as it sounds) were speaking to us.

The next day our party was up at dawn. We hired a small taxi for \$5.00 for the day and a guide for \$2.50. With tips and admission fees, we estimated the day would cost for touring just \$10.00,—only \$2.00 a person.

To avoid the heat of the desert which becomes more severe as the day progresses, we decided we would see the pyramids first and by day light, so we drove out over the same course and were soon there. The tombs and excavations were now plainly discernible. Our party mounted camels at the end of the highway

and began climbing the slopes one encounters as one approaches the pyramids. A half hour ride on the camels took us to and all around the great pyramid. We alighted and from there we walked to the Sphinx and entered some of the temples and tombs.

We were astonished at the size of the stones which had been brought down the Nile from Luxor. The pyramids, Sphinx and Temples are indeed of the great wonders of the world. We returned by camel to our car and then called at the home of Dr. Reisner, who was our fellow passenger, and who is known in many countries for his excavations at the pyramids during the last forty-two years.

We next drove to the Cairo Museum where we were shown thousands of objects taken from the tombs. The exhibit of the materials taken from King Tut-Ankh-Amen's

Tomb is breath-taking; it is far more beautiful and wonderful than any photogravure pictures have portrayed. The gold scarphegus in which the mummy was placed is one of the priceless art treasures of the world.

From the Museum we drove to the Citadel and the Mosque of Mohammed Ali and Sultan Hassan, the latter built in 1347 and a renowned monument. At the Mosque we were given leather over-all shoes that we might not profane the Mosque with our street shoes. We were delighted with the beautiful carpets, the strange colored glass windows and the Mohammedan worshippers. An old man who was instructing another in the Koran refused to read while we stood near,—or so we judged from his attitude.

In the afternoon we visited the Muski, the chief thoroughfare of the native city where the Bazaars proved of great interest. One of our party

bought some perfume at the famous perfumery, "Solomons" and I purchased a Persian rug and some gifts: bracelets, an apron, wall emblems and a shiek's costume. In the late afternoon with two guides I was taken through the dives of Cairo . . . In one place I was urged to smoke opium; in another the Arabs became so threatening in their demands for money that we ran down six flights of steps and fled into the street.

We took the evening train for Alexandria; here one of our party lost her ticket on the train and as we would not desert her we were all taken to a depot police station. Despite all our explanations, we had to pay a second fare before she could be released. We arrived back at the ship about midnight. The following morning we visited some of the shops in Alexandria . . . At noon we sailed for Palestine.

Affectionately,
"Boz."

LETTER THE SECOND

Dear Ed:—

We reached Jaffa (Palestine) at about 6 o'clock in the morning. We found that no shore leaves were to be given excepting to those who could be placed under a military guard. Fifty-six persons made up a party in thirteen automobiles, under a British convoy of soldiers and two armored cars, we started for Jerusalem.

Along the road were many barricades, composed of cement and sand bags; we encountered sentinels every few blocks. Our cavalcade was stopped a number of times and guards looked in searchingly. We saw Arabs and Jews searched at every barricade as they proceeded towards or away from Jerusalem.

On the road to Jerusalem we passed several biblical landmarks, includ-

ing the ruins of Gideon and Rachel's Tomb. Arriving in Jerusalem, we first visited the Mosque of Omar, in the center of which is the sacrificial rock upon which tradition states that Abraham offered up Isaac. The Mosque has beautiful mosaic windows, and floors; it dates back as a mosque to the fourth century and shows the influence of Mohammedan and Christian invasions. The Crusaders have left many beautiful mosaics in the Mosque. We were taken down into the crypt beneath the sacrificial stone and then conducted out, for the call to prayer was about to begin.

From the court of the Mosque we could see the place where Jesus was judged by Pilate, the Garden of

Gethsemane with its trees adjudged to be at least 1600 years old.

After lunch at the King David Hotel, we visited the Y. M. C. A., one of the finest in the world, the gift of a Montclair, N. J., philanthropist. We then drove to Bethlehem, where we visited the Church of the Nativity and saw the spot marked by a silver star, where Christ is reputed to have been born. In the late afternoon, we visited the bazaars and purchased Christmas cards containing pressed flowers from the gardens of Jerusalem.

We then began the long journey home through the mountains to Jaffa. Again we were stopped many times, passed through many barricades, saw armored cars and trucks

loaded with soldiers. We were told we would not be able to go to Nazareth; that the road there was mined and that getting through might prove to be dangerous. We were also not permitted to come near the Church of the Holy Sepulchre for it was held to be a danger spot, barred to tourists by order of the government.

At dinner, a young man from Chicago joined our table who had just returned from a month's stay with the rebel Arabs; he was outspoken in his condemnation of foreign exploitation. He said that the Arabs and Jews had lived together for centuries and could continue to do so peaceably; that this trouble was in his opinion stirred up by those who were fearful Palestine would be nationalized by the Arabs.

LETTER THE THIRD

Dear Ed:—

We arrived at Beirut, Syria, early the next morning. We disembarked at eight o'clock; hired an automobile to take us to Baalbeck, the site of the ruins of Heliopolis, one of the great temples built by Augustus Caesar in his effort to stabilize the pagan religions of the empire and to combat the growth of Christianity. These ruins are larger than those of the Forum and Colliseum at Rome. A replica of the original temple is on display in the museum in the ruin showing that there were several temples combined in the same great building; there was the Temple of Baal, God of the contry so often referred to in the Bible; there was the Temple of Bacchus, God of wine, and of Venus, Goddess of beauty; in the center was the great Temple of Jupiter. The pillars of which at one time there were several hundred are seventy-five feet high and seven feet

We were also joined by the companion of the two missionaries who were held by Arabs near Jericho for \$5000 ransom; he had declined to accompany his friends feeling that it was too dangerous but he had been shot at on his way back to Jerusalem.

We sailed for Haifi and Tel-aviv, the modern Jewish city, and arrived there the next morning. Again we found the military very much in sight. Everyone was searched for arms as they left the ship; an armored car stood in the center of the main street. British soldiers and Jewish policemen were on every street corner. We learned that seven Jews had been killed in Tel-aviv during the week and British soldiers refused us admittance to the Arab section stating that it was too dangerous, that we might be mistaken for Jews. All the

stores were open, however, and business was going on as usual. Many Arabs were in the shops in the Jewish area.

I caught a bus for Mt. Carmel and when the bus driver found I had only American money with me, he graciously told me that I could ride for nothing and pay "next time." Mt. Carmel which lies behind Haifi and Tel-aviv is a very long mountain with many beautiful gardens and houses built on its slopes. Both Haifi and Tel-aviv are modern cities; one needs but close and open one's eyes (and forget about the Arab dress) and one might believe oneself to be in the Bronx. We sailed for Beirut that same evening.

Affectionately,

"Boz."

through the diameter and are made of many different colored granites and marbles. We were told that the edifice had never been entirely completed, and that at the stone quarry from which the pillars came, lies the largest single block of quarried stone in the world.

At Baalbeck we enjoyed a seven course luncheon and from there drove to Damascus where we were taken to the street called straight, the home of Ananias, the disciple to whom Paul was sent for instruction following his conversion on the road to Damascus, and to the window in the wall from which Paul was lowered in a basket, now marked with a large letter "P" in stone.

We spent some time in the Damascus street markets which are difficult to describe for there is nothing comparable to them in the western world, unless it be the street mar-

kets of the lower East side in New York City. In Damascus there are hundreds of tiny shops, 8 by 12 feet, opening out upon the street, where artisans are working in the dim light producing with deft fingers amidst a din of cries and a profusion of unpleasant odors, works of exquisite beauty. We were taken into a small crafts factory and were shown some of the most beautiful art objects in leather, metal and wood I have ever beheld. Bargaining two of us purchased at wholesale a bridge table and two tea nest-table-sets with three tables each, which are inlaid with mother of pearl and different woods. The total number of pieces we were informed runs into the tens of thousands and the work represents eight months of labor.

We saw as many children as adults working in these shops, but the children did not seem to mind. They

did not seem to differentiate between work and play. Standards here are so different that a westerner almost has to see to comprehend; I saw many adults and children lying in the streets sound asleep with flies clustering on them apparently oblivious to their condition.

We were then taken to the Mosque of Omayyadan which is just off the street called straight and which has been used by both Christian and Mohammedans as a place of worship, depending upon who was in power.

On the walls are mosaics, portraying the gardens of Damascus, which were placed there in the seventh century. Here according to the Mohammatist, and here also is the tomb of Sammedans is the tomb of John the Baptist, one of the greatest of Mohammedan rulers who you will remember defeated Richard the Lion-hearted; Saladin, you will recall is one of the leading characters in Sir Walter Scott's "Talisman."

We were fortunate in witnessing a number of Mohammedans prepare for prayer. In the center of a wide

court, which in size was large enough to hold a baseball diamond, was the asolution fountain. Here Mohammedans washed out their mouths three times then their nozes, then eyes, ears and arms and feet. While one was washing his feet another was washing out his mouth. Though the water was flowing, just before prayer so many were performing their abolutions that the water did not have time to become purified. I am informed that Damascus is a relatively clean city when compared with Bagdad and other cities of the orient.

In the evening we started back to Beirut by the tortuous road through the mountains. We passed many caravans of camels and once were delayed several moments by a herd of Angora sheep. As we passed them in our car we reached out and touched their fur which is reddish brown and has the feel of iron wool.

An early full-yellow moon illuminated the night and brought out the red color of the arid mountains; one felt that here indeed would be a place for meditation, fasting and for prayer. And it is in such mountains

as these that some of the great sacred books of the world have been written. We reached our ship at midnight and retired immediately. The next day Sunday, I was up early; went ashore and took a tram to the University of Beirut with its beautiful grounds and buildings. Inquiring I found the home of the president of the University, Bayard Dodge; we were soon chatting together in the garden over glasses of delicious fruit juice about the political, social and educational problems of the East. The majority of the students at the University I was informed (there were 1938 students last year by a coincidence) are neither radical nor reactionary; rather they have adopted a Christian and even pragmatic philosophy of doing the best with conditions as they find them from day to day.

In the afternoon and evening we explored the native sections of Beirut and found them generally dirty. We sailed at midnight.

Affectionately,

"Boz."

LETTER THE FOURTH

Dear Ed:—

We arrived at Piraeus, a fifteen minutes drive from Athens, early in the morning of August 1939 and within a few moments were ashore. After some bargaining our party of five got a car and guide for the day for \$6.00 (\$1.25 each). We drove through the city out to the Acropolis where we examined the Temple of Athene, the Parthenon, the Theatre of Dionysius, the Theatre of Bacchus, the Porch of Erictheum and other ruins. Our guide proved to be an ancient Greek art enthusiast; he described minutely the marvelous architecture of the Parthenon until we

began to appreciate, as we had never before, its beauty and naturalness. The roof is perfectly balanced in opposition to the pillars; the whole building is so curved that it has a Gestalt wholeness or unity not found in any of our American buildings today; every part of it is uniquely different from every other part.

After spending the morning in and around the Acropolis, we descended to the levels below and examined the Arch of Hadrian; walked around what is left of the once magnificent Temple of Jupiter with its 154 columns (now with but 14 standing); we

visited the site of the prison of Socrates and the old market places.

We drove to the new stadium from which the Marathon torch was carried to the Olympian games, the Royal Palace of the King, where we watched the changing of the guard, the Tower of Winds, the Old Market Gate, the Temple of Theseus and the principal public buildings and the old part of modern Athens.

I found the sentiment of the Greeks generally to be that Greece had its own light, that it did not need a foreign brand of Fascism or Communism, but that all it wanted

was to be permitted to live in peace with its neighbors and to be allowed to let its "light", the great contributions of antiquity and of modern times, to shine.

The Greeks generally expressed a burning fervor for their homeland and declared that any foreign aggressor would find them ready to defend their country.

We lunched at a very excellent

LETTER THE FIFTH

Dear Ed:—

Many of us got up at dawn to see the sun rise over Naples. As we approached the harbor we passed the island of Capri where the famous blue grotto is located. As the mists cleared from the harbor before a blinding sun, we beheld a beautiful panorama of mountains. Mt. Vesuvius as always was sending up a smoke signal (the curling white smoke as seen from a distance has the semblance of a small bon fire of damp leaves). Soon the harbor was seething with life and the buildings began to stand out in light colors: pinks, whites and lavendars.

Our passports were checked against the great "blacklist" of undersirables—those barred from Italy for political reasons. Having passed this censor, we were ready for customs. We had to declare the amount and kind of money we were taking into the country. For the law specified that not over 380 lire (about \$19.00) shall be brought in by one person in Italian money. Lire in Egypt can be bought at the rate of 29 to \$1.00, while in Italy the exchange allows but 18 to \$1.00. Approved by customs we were ready for a day of traveling. Our first objective was Pompeii. Five of us, took the new boulevard "Autostrada" of which we were told Mussolini is proud, and which is comparable to one of our second class asphaltum highways between

down town restaurant; good waiters, good menu, and a good orchestra. Macaroni au gratin, tomatoes, bread and red wine cost me but 40 cents without the tip.

In the afternoon our party drove to the beach where I went swimming while the rest chatted at a table in the shade over some wine.

The centuries old practice of keeping the sexes apart still was the cus-

small towns, and within thirty minutes reached Pompeii.

En route we stopped at the Cameo factory, a large building resembling in architecture a high school of the vintage of 1900, described by our Italian guide as one of Italy's factories par excellence. Here we watched Italian artisans carve figures depicting mythological stories in sea shells and in cameos; shave and shape bone for combs, cigarette cases, and pipes; mold in bronze copies of ornaments and statuary taken from Pompeii; design and indent copper and brass for plates, basin and pitchers. On display in the show cases were thousands of objects, the product of this factory of artisans. We made a few purchases.

Upon entering the gateway and upon ascending the broad walk which leads to the ancient city gate of Pompeii and small museum, we were delighted with the many foreign flowering plants which line the path, and with the trees which were heavy with flower clusters. Small lizards scampered here and there. We saw many of them among the ruins.

Our guide led us into the museum where he quickly pointed out and gave the use of the objects of most general interest: locks, weighing scales, money chests, wine jars, kitchen-utensils, stoves.

Leaving the museum we ascended

tom at this beach, the men's dressing rooms, and roped off part of the beach being a good city block away from those of the women. I saw a modern Socrates, an intellectual, basking in the admiration of the young men who listened to his talk.

Affectionately,

"Boz."

the ancient narrow street paved with huge flag stones rutted by two centuries of chariot and cart wheels (for Pompeii was nearly two hundred years old when it was destroyed) into the open square or forum of the city. Many Doric and Ionic columns standing were broken off near the base. During the next three hours we went from street to street visiting the shops: wine, bread, laundry, jeweler; and the homes of the rich and the poor.

Perhaps most interesting of the many ruins in Pompeii are the bath houses; for they were so built that one could pass from a hot bath of steam to a room with hot water, to a room with luke warm water, to a room with cold water, and then to the open air gymnasium. The walls separating the rooms have a six inch cavity between wall facings, indicating that the principle of the thermos bottle was used. The water pipes which were laid inside the walls are of lead.

The streets of central Pompeii are narrow and are paved with flag and cobble stone. At regular intervals large stones appear in the center of the street and at the side, for the convenience so we were told, of chariot passengers in alighting when the streets were filled with water and refuse, which they must have often been.

We next examined the Pompeii theatre built in a half circle with a seating capacity of about 2000 people. Workmen were busy placing a facing of boards over the tiers of stones, for a Fascist celebration, we were told was to be held within about three days. Our guide informed us that there was a Fascist celebration almost every week somewhere in the neighborhood.

Several of us were shown the rooms near the bath where there are well preserved bacchi paintings on the stucco walls. Indeed many of the finer homes and buildings in Pompeii have well preserved paintings.

The temperature on the streets of Pompeii reached 105 degrees; we sought shelter in the doorways whenever possible.

Leaving Pompeii we drove along the coast on a narrow road about a thousand feet above the sand, rock and sea below, to the beautiful town of Sorrento, home of the famous Italian poet Tasso, and center of Italy's linen industry. Here we shopped and lunched. We purchased linens, and ate exquisite spaghetti beneath orange trees laden with fruit. From Sorrento we drove to Amalfi over one of the most unique drives in the world, a hundred miles of highway cut out along the side of mountains about a thousand feet above sea level, meandering, circling through fisherman villages, twisting its way around precipices, through tunnels, ever hugging the mountain side overlooking the sea. The road was so narrow and the height so great that we held our breath a number of times as we turned a curve and our driver had to apply the brakes to avoid hitting a lemon or hay cart with its listless half-sleeping driver. On the drive home we passed a huge cart in the middle of the road beneath which the driver had crawled for shade and had there fallen asleep.

We noted a number of mule operated water wells—the blindfolded mule plodding around the well and slowly pumping out the water into ditches where it was then carried into the fields.

Poverty is still in evidence in Italy. I went through the slums of Naples and saw squalor there worse than anything in New York,—dirty, practically naked little children playing in the filth of the streets, congested tenements and crowded allies.

Our next objective was Rome. I purchased a second class ticket and boarded the train and found myself in a compartment with three Standard Oil men from Arabia who were bound for Paris, France via Rome. The three hours between Naples and Rome passed all too quickly for we were interested in watching the faces of the passengers as they alighted from or boarded the train at the different stations. As foreigners we were struck with the sunny disposition of the Italian people. Though there is evidence of poverty among the lower classes, the great middle class of Italians seem to be reasonably well fed, clothed and happy.

From the moment of my arrival until my departure Rome astonished me. Certainly no city in the world has so much treasure in art: sculpture, painting and architecture. The ruins of the ancient buildings are most impressive; in magnitude they compare well with structures of our own day.

The new buildings in Rome are ultra-modern. In fact I heard the comment made a number of times that many of the buildings in Rome were more comfortable than those in New York City. The people are virile, hopeful and cosmopolitan. Outside the pension (hotel) in which I lived, concerts were held in the square; an illuminated fountain sent a stream of water sixty feet high.

Hundreds, indeed thousands of persons thronged the streets, and stopped to drink light wines or beers at the street cafes. I sat at a table with a soldier from the provinces who must epitomize the large majority of his fellows. He was a happy son of Italy, loving his mother and father, his home, and as much interested in war and concerned about it as is a purring cat relaxed in the sunlight.

To bed by midnight and up early Sunday morning and took a taxi to St. Peters, arriving at seven o'clock. Many of the faithful had preceded me. This church is surely the most beautiful in the world. The spirit pervading it is different from that of the palace of Versailles, for here there is a meeting of pride and humility, a richness which causes one to pause at the sheer super-abundance of it, and the humility one finds in the portraits of Christ and in his disciples,—and in the faces of the devout who have come on pilgrimage to Rome.

After witnessing the early morning masses and walking quietly from one part of the church to another, kneeling to meditate before this or that painting, I descended the steps and caught a bus which took me to the offices of the Cit (Campagna Italiana Turismo), one of Rome's excursion companies, where I took a sight-seeing trip to the following: Corso Umberto I, Piazza Venezia, Via dell'Imperio, Via del Trionfo, Passeggiata Archeologica, the Obelisk of Axum, Baths of Caracalla, Via del Circo Massimo, Via del Mare, the Capitol (visited the Capitoline Museum, the Capitoline Venus, the Dying Gladiator, Pliny's Doves etc., and the Palace of the Convertatori: the Thorn Extractor and the Capitoline Wolf) Via Nazionale, Piazza dell'Esedra, Piazza dei Cinquecento, Monument to Fallen Soldiers at Dogali and Lion of Judas, Museo Nazionale

delle Terme (Michael Angelo's Cloisters and Statue of Venus of Cyrene.

I ate a very light lunch and after an hour's rest, I again boarded a Cit bus and visited the Piazza Colonna, Piazza del Popolo, Palace of Justice, Ponte Littorio, Ministry of Marine, Mussolini Forum, the Farnesina, Ponte Milvio, the Park of Remembrance, Villa Glori, Parioli, Stadium of the National Fascist Party, Via Flaminia, Villa di Papa Giulio, Gallery of Modern National Art, Zoological Gardens, Piazza Verdi, Palazzo dell' Automobile, Villa Savoia, the Policlinico Hospital, Church of St. Lawrence Outside the Walls the University City, the Air Ministry Porta Pia.

In the evening I listened to a concert and rented a carriage for an hour to see the Roman Forum and Colosseum and other ruins illuminated at night. The drive in the cool evening air was most refreshing.

I arose early Monday morning, and after a light breakfast hired a taxi to take me to the catacombs of San Sebastino and San Callisto. After a long wait at San Sebastino one of the good monks emerged from the subterranean caverns with a half dozen nuns to whom he had been showing the catacombs. Upon their departure he handed me a small candle and then escorted me to a stairway; then with a kindness which would have done credit to St. Paul, he led me down deep into the earth. We descended to four levels below the basement of the church and then walked along many winding corridors hewn out of the solid rock, and honey-combed with graves. Some of these were open with the bones ex-

posed, others still unopened. He showed me the tombs of St. Paul and of St. Peter in which they had first been buried following their martyrdom, and then the early meeting rooms with their scores of early Christian names. I got back to the Piazza Ezedra just in time to take a Cit bus to the Vatican. We were shown the Vatican library, Christian Museum, Borgia Apartments, Raphael's Stanze and Logge, Chapel of the Beato Angelico, Hall of the Immaculate Conception, Gallery of Modern Art, Sistine Chapel, Gallery of the Maps, Gallery of Tapestries, Court of Belvedere (Statues of Apollo Belvedere and Laocoon), Picture Gallery (Raphael's "Transfiguration!") In the Vatican I purchased sixty stereoptican slides which show the principal rooms . . .

From Rome I took a third class train to Livorno (Leghorn). This journey was most interesting for I was thrown in with the very poor. Seated carross from me was an Italian fisherman who had once worked as a laborer in the United States and who told me "the poor people in Italy hadn't any money, they are very badly off." Arrived at Genoa at midnight . . .

Upon our arrival at this great Mediterranean port, I found myself by chance the only male of a group of six. We bargained for a car for the day and were soon out of the city driving along the Mediterranean shore to Rapallo. This route is particularly beautiful because of the mountains and hills which add grandeur to an already rich picture of blue sea, cliff, rock and trees. We had lunch at Portofino, a delightful village sea resort, which we all agreed

was somehow a spot never to be erased from our memory. It presented a scene ideal for canvass: buildings hugging the water front in a cove, shaped like a gourd and protected from the sea by a mountainous cliff. The food was so appetizing here that it seemed to sing for pure joy as we ate it. We returned to our boat in time for dinner. In the evening I attended at theatre and saw some Fascist moving pictures.

Most of the second day at Genoa was spent in shopping and in visiting some of the churches. Here is the world famous cemetery of Campo Santo Staglieno where the savings of tens of thousands have been expended in beautifying the graves with marble sculpture—there is nothing like it anywhere.

I talked with a number of people in Italy. They anticipate that a war may break out within a year or so. One of the American girls of our party had some of the language of the street children interpreted and found they were describing us as trouble makers, as Americans. She found that Italian children regarded Americans just about the same as American children regard the Fascists.

There are Italians who believe that war will not come—that the statesmen will manage to avoid a major war. People generally here in Italy give Mussolini credit for improving the conditions in Italy. They point to the fact that beggars are not so numerous and not so obnoxious—as an indication of an improved morale. We sailed for France at 6:00.

Affectionately,

"Boz."

LETTER THE SIXTH

Dear Ed:—

We landed at Marseilles on the morning of Aug. 1, 39. Once ashore

our party took an excursion boat to visit the Chateau D'If immortalized

by Dumas in the "Count of Monte Christo." We visited the cell of Ed-

mund Dantes and crawled through the hole which led into the chamber of the Abbe Faria. I returned to the ship for lunch and in the afternoon went shopping. At four we hired an automobile and toured the city. We drove through the Rue Cannebiere, Rue Noailles, Allee de Meilham and the Promenade due Prado, the principal thoroughfares of the city. We visited the neo-Byzantine Cathedral de la Major, the handsome Notre Dame de le Garde, St. Victor, St. Vincent de Paul, the Bourse with its elaborate facade, and Stock Exchange Square (where King Alexander of Yugo-Slavia and Premier Barthou were assassinated. We separated for dinner and ate in different French restaurants. In the late evening I found a guide who agreed for fifty francs to take me through the night life of Marseilles. We visited many cabarets and places of entertainment returning to the boat at 3 o'clock in the morning.

We were up at 7 to drive several hundreds of miles round trip to Cannes, Nice and Monte Carlo. We

LETTER THE SEVENTH

Dear Ed: —

Our last stop was at Gibraltar (Spain). Here because our ship had to take aboard an official, we were fortunate in being allowed several hours to go ashore. A friend and I hired a carriage and encircled the rock. We saw at close hand the Spanish border, which is separated from English territory by barb wire barricades. Beyond we could see troops of Spanish soldiers in trenches, patrolling the frontier.

We were told by our Spanish driver that he had been a government man and that if he should go through the gate which permits Spanish people to pass to and from Gibraltar, that he would be immedi-

ately seized and put to death. He eyed the Spanish guard askance from a distance as though he feared the latter might suddenly decide to risk a shot at him. We returned to the main business street of the town where we shopped. We rejoined the wife of my friend and helped her bargain for a beautiful embroidered Spanish shawl and black silk opera coat—they were exquisite. Back at the ship by 6 o'clock we drew anchor and started on the long voyage home.

On the return trip we were driven over in land route through the mountains, foothills of the alps. A car in front of us had the misfortune of running over a boy on a bicycle. I applied pressure to stop the bleeding, and the boy was rushed to the hospital. We believe he must have been hurt seriously for the front headlight of the car was broken off at its base by the blow and the bicycle was demolished.

reached Cannes at noon where we stopped for a swim in the Mediterranean and ate lunch under some date palms. This part of the Mediterranean is most beautiful. We drove by the house occupied by Edward and Wally and about 3 o'clock in the afternoon sighted the castle of the Prince of Morocco. We were soon at Monte Carlo and were admitted immediately to the gaming tables. The minimum play was 5 francs, the maximum win was 30,000 francs. The faces around the tables were interesting to study. Winnings were small; the odds seemed to be all in favor of the house.

Aboard ship our amusements have been the usual deck games: bridge, shuffle board, deck quoits, bull board,

We reached the ship a few moments before sailing time. We got to witness the Marseilles air raid defence experiment which was held in conjunction with the arrival of 200 British war planes. As we sailed out of the harbor we saw the lights of the entire city blotted out within five minutes,—the lights of section after section were put out in quick succession until all Marseilles was in darkness—only the great searchlights which sent their beams into the heavens, and the green lights of the air-planes and the twinkling stars could be seen where before had been several miles of lights.

I talked with a number of French and English at Marseilles. They expect the war may come at any time; they believe that Marseilles may be one of the first cities to be bombed in case of a Mediterranean war. On our drive to Cannes we observed a number of anti-aircraft guns being operated by new recruits.

Affectionately,

"Boz."

stick-a-disk, horse racing We have had masked balls and a number of parties. Some of us have succeeded in reading a few novels, and some of us have gone swimming in the tank daily.

We have steamed by a number of interesting islands: the Azores, Sardinia, Sicily, Crete. We have sighted at close range porpoises and whales . . . and we have seen some not-to-be-forgotten pictures of passing ships, meteoric skies, sunsets, deep blues in port holes, white capped seas.

So long,

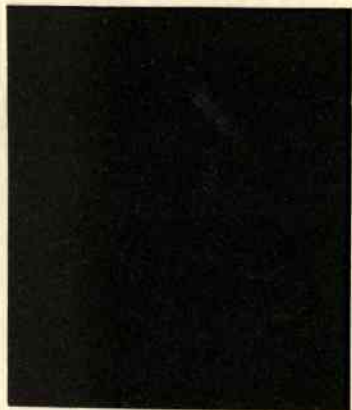
"Boz."



V. Vindini
39 Geneva

★ ★ TO GREET YOU





With the best of good wishes
for a Happy Holiday Season!

Jane Shackelford

Sunday,
March 3, 1991

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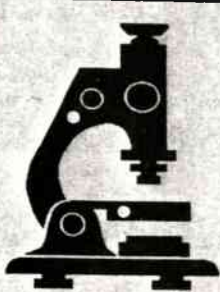
Section

Focus

The Tribune-Star

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Our Times

A quick glance at news which affects your world

Job and teens don't always mix

Think twice before letting your teen-ager take a part-time job. An increasing number of teens are doing so, and the trend is hurting students' performance in school, according to a University of Colorado researcher. Jane Lillydahl found that students who work more than 13.5 hours per week have lower grade-point averages than students who work fewer hours or don't have jobs.

Clothes buying

The older you get, the less you spend on fancy duds. The reasons may include less interest and money, reduced mobility, curtailed social activities and accumulated wardrobe, suggests a U.S. Department of Agriculture study. According to 1987 federal statistics, households headed by someone 65 to 69 averaged \$916 per year on clothes. That dropped to \$772 when the householder was 70 to 74, and to \$423 at 75 to 79. Households headed by someone 80 to 84 spent \$346 a year on clothes, and those over 85 spend just only \$162.

Capping the Chivas

Rejoice, parents: Because of a weak economy and competition from public colleges, private colleges and universities are announcing some of the smallest tuition increases in years for next fall. That move appears to signal an end to what those in higher education circles call the "Chivas Regal" syndrome — the widely held, though rarely stated, belief among private college officials that, as with fine Scotch, students would gravitate to schools that charged the most.

Teach your kids

Parents and teachers, take note: A role-playing program helps high school students resist peer pressure to use drugs, tobacco and alcohol, reports the national Centers for Disease Control. The program, called Teen-age Health Teaching Modules, targets the small number of high-risk behavior patterns primarily formed in childhood and associated with

the nation's major killers, heart disease and cancer.

Stroke prevention

Good news on the health front: Aspirin and the common blood-thinning drug warfarin may be able to prevent strokes in as many as 75,000 Americans a year, according to studies presented at the annual stroke meeting of the American Heart Association. The blood-thinner cut the risk of stroke by 67 percent, says a University of Miami neurologist.

To boldly go...

When the universe began with a big bang, matter had a slight edge over its twin, anti-matter. But why? That's the cosmic question in a \$100 million-plus competition between the Stanford Linear Accelerator Center and Cornell University. Each wants federal funding to build a high-energy ring to re-create in miniature the conditions that existed at the beginning of time.

The buzz

They're back. New swarms of Africanized "killer" bees are

Africanized "killer" bees are expected to cross into Texas from Mexico as soon as next month, officials say. A pioneer swarm of 3,000 bees crossed the border and was caught last fall, just before the beginning of the hibernation season. But next month, as the flowers that provide the pollen bees use for energy begin to bloom, the swarming season will open again.

Phone home

If you think your local telephone company is slow, you're lucky you don't live in Ghana, where it can take 30 years to get a phone from the government. The Indonesian government gets you one in eight years, but then just one in three local calls gets through, says Jean-Paul Chapon, a senior engineer with the International Finance Corp.

Compiled from wire reports by Knight-Ridder Newspapers reporter Marc Schogol.

Practical advice on teens, clothes

By Evelyn Petersen
Knight-Ridder Newspapers

Parent talk

By Dorothy Jerse
Special to The Tribune-Star

Jane Dabney Shackelford, Terre Haute educator and author, made a difference throughout the country. Unlike many achievers who are not honored until after their deaths, Shackelford received honors, both local and national, during her lifetime. Her many accomplishments remain a source of pride to Terre Haute and should continue to provide inspiration for young people.

Born in Clarksville, Tenn., in 1895, she and her family moved to Logansport, where she graduated from high school in the class of 1914. She came to Terre Haute to enroll in Indiana State Normal School and received her undergraduate degree in 1919.

Shackelford was a teacher in Terre Haute schools from 1919 to 1962. From 1925 until her retirement, she was a member of the Booker T. Washington School faculty. She was admired for teaching more than the information in the textbooks. One parent wrote, "What I like about you, Mrs. Shackelford, is you don't stick to the book. You teach the children about life."

She taught her black students about life in Africa and America with pride. This was long before

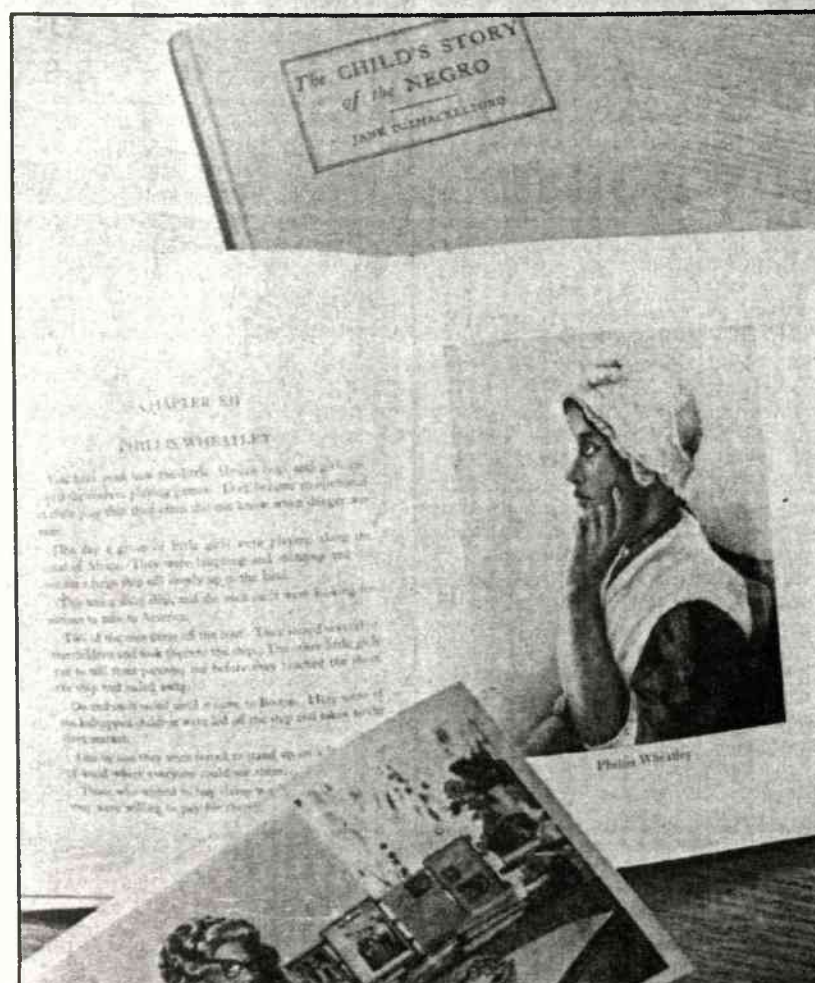
Alex Haley made "searching for one's roots" popular.

Her national recognition came from the books she wrote. According to her memoirs, the idea for writing books stemmed from a conversation with one of her professors at Columbia University, where she earned her M.A. degree. He noted on one of her writing assignments that he wanted to see her in his office.

She remembered, "When I want to see him, he asked, 'Who are you?' I told him I was a teacher in a one-room city school with 35 pupils and five grades."

He pointed out her literary talent and suggested she try writing. Later that summer she viewed the Schomburg collection of books and materials on the Negro at New York City's Harlem Branch Library. She asked if there were any histories of the Negro for primary children. There being none, the librarian remarked, "That's something for some of you young writers to do."

She later shared these conversations with her supervisor Blanche Fuqua in Terre Haute, who asked, "Why don't you write that book?" Ignoring Shackelford's "I can't," Fuqua suggested she "write just one chapter a month." Shackelford began to write and



Shackelford collection: Photos, books and other memorabilia of the late author/teacher Jane Shackelford are on display this month at the library and historical museum.

tested each chapter on her students. She sent her manuscript to the Associated Publishers Inc., in Washington, D.C., in 1934 and received this answer: "During the Depression people do not buy books. For this reason, it is unwise to invest money in them unless it is known there is a great demand."

However, by 1936, the publishers offered Shackelford a contract and in 1937 "A Child's Story of the Negro" became a reality.

By July of the next year, the publisher wrote: "I have heard nothing but praise for your book. You should congratulate yourself on having achieved such a success."

It is necessary to realize how different this book was compared to the stereotyped patterns then in use. Charlemae Rollins, Chicago Public Library librarian, wrote:

"The scene was generally laid on a plantation and the Negroes were a kind of a comic relief. Illustrations were caricatures of Negro children, exaggerated and ugly."

Contrast this to Shackelford's introduction that reads in part: "In this reader, the author has endeavored to supply a long-felt need of both teachers and pupils by putting into the hands of the elementary children an easy, interesting book that will help them to appreciate the traditions, aspirations and achievements of the Negro race."

The book received excellent reviews nationwide. An Indiana Statesman article (Feb. 15, 1939) read: "It is quite significant that this book has been used in both colored and white schools."

With urging from her publisher,

Shackelford to be honored during Women in History month

In celebration of Women's History Month, the Vigo County Historical Society, YWCA and Vigo County Public Library are co-sponsoring events during March to honor Jane Dabney Shackelford, 1895-1979.

Shackelford was an author and teacher who taught at Booker T. Washington School for nearly 40 years. Her writing achievements in children's literature include "The Child's Story of the Negro" (1938, revised 1956) and "My Happy Days" (1944).

Dorothy Jerse will give a presentation on Shackelford's personal life and writing career during the Women's Breakfast at the YWCA from 7 to 7:45 a.m. March 20. Reservations must be made by March 19; YWCA membership is not required. Fee is \$2.50 per person.

A display from the Jane Dabney Shackelford Collection from the library's Community Archives will be exhibited at both the library and Vigo County Historical Museum. Items on display include original manuscripts and first editions of Shackelford's books, photographs, personal memorabilia and correspondence with other prominent black writers. Both exhibits will be displayed throughout the month of March.

Shackelford did a revision that was published in 1956.

Her second book, "My Happy Days," was published in 1944. This book was an immediate best seller. Reviewers from New England to California praised this Shackelford work, and the Terre Haute community joined them. The Root Store placed a large advertisement in the Jan. 16, 1945, Terre Haute Tribune to announce Jane Dabney Shackelford would be at the store's book balcony on Saturday to personally autograph copies of "My Happy Days." The copy read in part: "A book that will be of interest to every citizen. . . actual photographs of Terre Haute, the community around this story is built, taken by Miss Cecil Vinson of the Craft School."

See "Shackelford," Page G5

Focus

Hughes • Continued from Page G1

"Did she or didn't she?" Hughes wonders. "There's no way to know for certain."

Because of the many uncertainties, the Kussner biography almost ended up as a biographical novel. Still, enough facts can be verified to justify a true biography.

Hughes' main interest is in preserving local history and she has been actively involved in that project most of her life. A third-generation Terre Hautean, she was educated at the King Classical School.

Upon graduation, she embarked on a career in newspaper work.

"I worked on every daily paper in Terre Haute," she said. "I started on the Post and moved to the Star. I used to get pictures for the Sunday Tribune, too."

Her career included 47 years as Women's Editor of the Terre Haute Star, where she recorded the daily history of Terre Haute. Retirement did not end her interest or her efforts to preserve local history. She continued to write a weekly historical column for "The Saturday Spectator" until its demise in 1980.

She was both an interviewer and interviewee for the local oral



AMALIA KUSSNER

history project. Interestingly, she conducted interviews for that project with Kussner's widower, Charles DuPont Coudert, and his nephew, Charles Coudert Nast. In fact, it was Nast who provided Hughes with the picture of Kussner that appears in the "Traces" article.

Hughes has also researched and written a history of Terre Haute First National Bank (unpublished), the Terre Haute Day Nursery (published) and

Chauncey Rose (accepted for publication). Her research also includes Alice Fischer Harcourt, a local girl who became a celebrated New York actress and founder of the 12th Night Club for actresses, as well as information about local theaters.

One wishes Hughes would write some stories of her newspaper days and of the wild and wonderful personalities who were part of Terre Haute's newspaper history.

Certainly all these things — and more — are part of Hughes' knowledge and insight into her life of Terre Haute. And, if she had her way, she would make historians and genealogists of us all.

"When people get into genealogy, they always say, 'I wish I had asked about. . .'" she said. "Now is history and it's important to preserve it now."

She urges parents and grandparents to write down memories for their children and grandchildren.

"It will all be lost if we don't write it down," she said.

Certainly Hughes is doing her part to see that a large part of Terre Haute history is never lost. She has written it down.

Shackelford • Continued from Page G1

W.E. Garrison, literary editor of "The Christian Century," reviewed "My Happy Days" in the Jan. 3, 1945 issue. He noted what a great contribution it was for "the demolition of the walls of prejudice between Negroes and whites. . .and it doesn't say one word about the subject."

Garrison continued, "The words of the text are put into the mouth of a boy, and each page of text faces a full-page photograph. The point is — the boy is a Negro boy. His family is a Negro family. His schoolmates and playmates are Negro children. His teacher

and his doctor are Negroes. Only the pictures tell us this; the text says nothing about it."

Years ahead of the civil rights movement of the 1960s, Shackelford was honored with many awards for her teaching, writing, Girl Scout volunteer work, and of course, her insight into the need for her students to know their own story.

She lived in her home at 1157 Hulman St. until she moved to Meadows Manor East in her later years. Notice of her death at Indiana University Medical Center at Indianapolis appeared

Dec. 24, 1979. She was 84 years old. Survivors included a son, Montrose Shackelford of Marion; two sisters in Michigan; a brother in New Jersey; and a nephew. Burial was scheduled to take place in Calvary Cemetery.

The material for this article was taken from the archives of the Vigo County Public Library. The large Shackelford collection there is valuable to researchers. However, it lacks a copy of "My Happy Days." Susan Dehler, archivist, would welcome the gift of this book and of any other materials about Shackelford.

OES

Order of Eastern Star, District 8 Association, will meet Friday with Prairieton chapter. A carry-in dinner will begin at 6:30 p.m. Annual memorial services and an election of officers will follow at 7:30.

The following OES chapters meet at 7:30 p.m. this week unless

Center Point chapter has scheduled a "Sideline's Night" Tuesday, with Joanna and James Minor presiding.

Clay City chapter will hear annual reports Monday, with Gladys Bolinger, worthy matron, and Vernon Carlson, worthy

the past year Tuesday during a 6 p.m. dinner and 7:30 p.m. meeting. Mary and Jerry Stevens, worthy matron and patron, will preside.

Morris (New Goshen) chapter will meet Thursday, with Judy and Charles Treadway, worthy matron and patron, presiding.

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Pam.

Temple

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T. H. author's Temple, F. L.

INDIANA ROOM

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REFERENCE
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A LETTER

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and

FALLACIES

Regarding

THE DEPRESSION

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PROLOGUE

Statistics herein set forth were not verified but are an accumulation of statements made by sundry financial writers and economists (with many of whom the writer does not agree). Also from political speeches of men who are in positions to state undistorted facts yet so seldom do. Authenticity is, therefore, specifically disclaimed and this assembly based on the theory that $2 \times 2 = 4$, and the series of articles written with the hope that a line of thought may be developed which will raise governments beyond the power of the greedy to manipulate and exploit.

OFFERING

GOD

The Father

MAN

The Son

TIME

The Holy Ghost

*A Trinity that men can grasp,
Can hold, can understand,
To still the maddened milling host,
And as the plans of Time unfold,
Behold! A light, the goal,
The Brotherhood of man, with God,
In Time, ———.*

TIME

The source—infinity.

TIME

The end—eternity.

TIME

*The master of man's fate;
Master, builder of the state.
All that man can give or take
Is service for a while.*

TIME

*The power on every throne;
The base of every fulcrum stone.
Gold, so grandly molten,
In the crucible of Time,
Will sear and burn the putrid flesh
Of men and nations who enmesh
Their very souls within that
Dross of Time.
Time is tried and always true;
Time has no age, tis ever new.
The source of everything we do is Time
Destroyer of all infamy,
Time leads but to divinity,
The base of health, the base of wealth.
Hail! All Hail! The Trinity with Time
The Holy Ghost.*

IN THE BEGINNING

TIME

The staple, the producer, the builder, the destroyer. Infinite, unchangeable, unconquerable, indestructible, infallible, inexplicable, in, evitable, Omnipotent.

Out of Time came man and he faced a great physical Frontier, and was afraid. He did hunger. Then the first battle between hunger and fear, a battle that continues in the heart of every man since man, and from that battle was wrought the second great frontier, the frontier eternal.

THE FIRST FRONTIER

The physical has three stages, all of which are common history. The pioneers see and explore; the industrious develop and prosper; the greedy exploit and destroy.

Witness the Hand of Man.

THE LAST FRONTIER

The Frontier Eternal, unexplored, undeveloped, unexploited, THE GREAT UNBOUND WILDERNESS OF THOUGHT, and while men have minds the hardy pioneers will seek to explore, the industrious to develop, the greedy to exploit. Extolled, challenged, defiled, condemned. Still will there be pioneers at the frontier of thought.

Witness the Mind of Man.

DESTINY OF MAN

The idea that "man brings nothing into the world when he comes; he takes nothing away when he goes" is a fallacy of thought. Man does bring something into the world when he comes and he takes something away when he goes.

He brings into the world that which makes the world, the universe, as we know it to-day and as we will know it to-morrow. Endowed by an act of God or Evolution, man's one possession is his *Capacity to Serve*. He brings it as he comes and he takes it as he goes. Man's legacy to man is the universe and all knowledge thereof. Beyond knowledge does not exist; beyond service need not exist for man.

Governments are formed by and of groups of like kind for self preservation. They own nothing; they are purely hypothetical and exist through service of man to man. They come and they go; man stays on. Man, men and governments have one justification for existence—the capacity to serve each the other. According to service rendered, each to the other, is compensation justified. Therefore, let each for the other be taxed according to compensation received for service rendered—no more; no less. Else man cease to serve, and God, governments and men cease to exist.

Capacity to serve being the sole possession of man, it necessarily follows that all values originate therein and are derived from that source, which is limited to each individual by *Time* and is, therefore, measurable by *Time*.

It is fitting that a certain measured part of that *Time* be fixed as a standard unit of value among all men of all nations as: one unit equals 120 minutes of SERVICE. The quality of SERVICE, or commodity produced thereby, being unequal the reward will, therefore, be plus or minus in order to compensate.

The value of any and all moneys is the result of mental philosophy. Sound money is that backed by sound resources and intrinsic values. Its sole use is a simplified commodity to exchange for SERVICE.

MONETARY UNITS ISSUED BY A GOVERNMENT AS A MEDIUM OF EXCHANGE BACKED BY THE ENTIRE RESOURCES OF THAT GOVERNMENT, WHICH IN TURN IS SUPPORTED BY A TAX ON EACH UNIT AS THAT UNIT IS RECEIVED BY EACH INDIVIDUAL FOR SERVICE RENDERED, WILL BUILD AND PERPETUATE A SOUND GOVERNMENT AND A SOUND MONETARY ISSUE WITHOUT REGARD TO THE PHYSICAL COMPOSITION OF THAT ISSUE. Gold beads will ever be available to trade with savages so long as they exist, at a price, fixed by judicial decree.—Fiat.

GROSS INCOME

Gross income being *All* of our revenue, is, therefore, the source of all our savings, the source of all of our accruals and being controlled by our ability and capacity to produce or earn, it naturally controls our ability to pay for any purpose.

It is then the natural source of all revenue for government support. Direct tax on accruals, real or personal is *Piracy*.

Accruals are the result of thrift and any idea of levying tax or tribute against such accruals comes from minds of bandits or high-jackers, who in their ignorance and greed propose to, and do, rob the thrifty of their savings to pay all expense of government support, not realizing they are destroying incentive.

INCENTIVE—THE SOURCE OF ALL PROGRESS AND PATRIOTISM

Just so long as the farmer, laborer, manufacturer, dealer, commercial banker, neighbors all consent to be highjacked and robbed just so long will they be robbed and no longer.

THE GOVERNMENT MUST BE SUPPORTED AND PROTECTED BOTH PHYSICALLY AND FINANCIALLY BY ITS ENTIRE CITIZENSHIP. THOSE UNWILLING TO SO SUPPORT THEIR GOVERNMENT HAVE NO STANDING IN ITS SOCIETY AND NO REASON OR EXCUSE FOR NATIONAL EXISTENCE. THEREFORE, EVERY CITIZEN BEING WORTHY OF THE TITLE IS WORTHY OF TAXATION FOR GOVERNMENT SUPPORT AND IS RIGHT TO EXPECT AND DEMAND THE SAME SUPPORT UNDER THE SAME CONDITION FOR HIMSELF AND POSTERITY, FROM THAT GOVERNMENT.

Therefore, Be it Resolved, that a graduated tax, controlled by necessity, shall be placed on GROSS INCOME from every commodity both real and personal; on gross income from every service, personal or utility, that is sold, loaned, rented or exchanged; on gross income from every source, that every citizen shall be tax-minded and contribute to the support of their government in proportion to their ability to so support, without exception, exemption or discrimination.

Thrift must not be penalized. None shall have their savings depleted by taxation, when too old or are incapacitated to earn through no fault of their own. They are then entitled to the protection from their government for which they have paid in full.

Therefore, all accruals, both real and personal, must be tax exempt while held, only income derived therefrom must be taxed.

Accruals are income when inherited or used in barter or trade as a medium of exchange.

The collection of tax on gross income offers no complications.

ON SALARIES, WAGES AND COMMISSIONS

Every employer must check off tax on all employes, employed in every capacity. No exemptions, exceptions or discriminations.

Tax payable at source of employment.

TRADE

Every person, firm or corporation engaged in manufacture or trade, in any and every commodity, must pay tax on gross income from every source and must be licensed to operate. No exemptions or discriminations.

SERVICE

Every person, firm or corporation engaged in supplying service must pay tax on gross income from every source. No exception, exemption or discrimination, and must be licensed to so serve.

PENALTY

10% of tax for false or non-report.

100% of income, illegally obtained.

RESULT

Elimination of illegal traffic by removal of incentive.

REMEMBERING THAT INDUSTRY AND PATRIOTISM ARE
ALSO DESTROYED BY REMOVAL OF INCENTIVE.

CAUSE

TAX EXEMPT ISSUES HAVE BEEN AND ARE THE CAUSE OF THE GREATEST GENERAL DEPRESSION OUR COUNTRY HAS EVER KNOWN. THEY ARE ECONOMICAL-
LY UNSOUND AND AS A SOURCE OF REVENUE ABSURD. THEY HAVE NEVER AIDED IN TIMES OF STRESS. THEY ARE AN ADDED BURDEN TO AN ALREADY OVER BURDENED NATION. ACTS OF OFFICIALS WHICH SUBVERT THE INTEREST OF THE STATE TO PRIVATE INTEREST ARE TREASON, AS DEFINED BY WEBSTER IF NOT SO DEFINED BY OUR CONSTITUTION.

HOARDING

Does the Intelligencia of Officialdom at Washington and elsewhere know that money is a medium of exchange? That Congress has full power to issue and regulate the value thereof? That there are two kinds of money specie and credit—that these two classes of credit money: demand (currency) and deferred (bonds, etc.) That Hoarding is the sustaining cause of the depression?

At the Solicitation of the Intelligencia Congress took out of circulation one 20 billion active, circulating tax paying demand dollars and issued in their stead (through sale of bonds) over 20 billion deferred payment dollars. All of which except through securing Bank and Federal Reserve notes are being hoarded and issued for the purpose of being hoarded, exempted from all taxation and tax payers are now paying the hoarders of the deferred payment dollars an interest premium to keep them hoarded and our Intelligencia call it the public debt. Speak of it with bowed head as "the Sacred Credit of the Nation".

Without being personal and jeopardizing the standing of Al Capone, as Public Enemy No. 1 not much may be said of the credit department of our nation.

Since that department was farmed out to the tax dodging racketeers. Agriculture and industry have paid and paid.

Congress can by revaluation of gold (If that bugaboo must be retained) shift from deferred money issue to a demand money issue pay off the deferred money issue (bonded debt) and end the racket. With no increase of debt. No impairment of credit. No increase of tax. Reduce annual budget over one billion. Increase annual revenue over one billion by normal tax on the now tax exempt an eventually to put wealth back where it should be in Land and Industry.

THE HOARDERS OF THESE BONDS LIVE AND PROSPER AT THE EXPENSE OF THEIR FELLOW CITIZENS WHO ARE BEING ROBBED BY EXCESSIVE TAXES TO PAY THE INTEREST AND PRINCIPAL OF THESE BONDS, AND ALL OTHER EXPENSES TO MAINTAIN THE GOVERNMENT.

With the aid of our elected officials, the International Bankers took advantage of the inflamed patriotism of the citizens during the World War. They spread propaganda for the sale of government bonds by the billions, they exploited the government; they looted the cities, states and country of their entire taxable liquid wealth through tax free bonds, leaving only real estate and industry to be taxed for payment thereof. The cash realized on the sale of these bonds was loaned to foreign countries, at what premium only they know. They took the worthless securities of these foreign countries and foisted them onto our prosperous citizens, who, taking the advice of these gentlemen, were looted individually and collectively. Now these same gentlemen are hounding the government to issue more tax free bonds, so that they may get the loot gained through sale of these worthless foreign securities off the tax duplicates of the cities, states and nation and to assess a SALES TAX to keep up the interest thereon.

There never has been, there never will be a time when a nation with the resources and capabilities of our country need issue tax free bonds.

PROPHECY

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If, and when the time comes that the tax exempt interest bearing issues of our government become an unbearable burden upon the citizens and tax-payers of this country and are in immediate danger of repudiation, there may be a sudden transfer of a vast amount of these issues, from the portfolios of the centralized banking interests to those of the great insurance companies, which are in close harmony with the centralized banking interests but whose assets guarantee the interests of the great mass of policy holders. The centralized banking interests *will not* be the victims of such a crash but the policy holders and the small town bankers might be. God forbid!

ADDRESS TO A SENATOR:

On June fifteenth the present administration had opportunity to recall two billion dollars in government bonds, bearing interest at four and one-fourth percent, to stop interest on these bonds of eighty-five million dollars per year, to put two billion dollars, now tax exempt, back on the tax duplicates of the city, county and state, thus increasing the government revenue one hundred seventy million dollars annually. In 1933 the government will have recallable about six billion dollars tax exempt government securities, which if called will increase government revenue proportionately. None of these will be recalled and paid unless YOU ACT.

Our government officials cannot find sources to feed the veterans at Washington, but they can find sources to pay interest on tax exempt government issues to the tune of one billion two hundred million dollars a year. Also deprive the government of tax revenue on thirty billion more through tax exempt issues, which is nothing but a dole to the hoarders of tax exempt securities and puts an **ADDITIONAL TAX OF TWO HUNDRED DOLLARS PER HEAD ON EVERY MAN, WOMAN AND CHILD IN THE COUNTRY.** That is inexcusable.

Put these tax exempt securities back on the tax duplicates of the cities, counties and states. Stop the interest on bonded debt, and the veterans will feed themselves and their families. They are men not moochers. They did fight against their country's invasion; they will fight against its despoilation.

INSINCERITY

Insincerity is evident when every act proposed for the so-called restoration of prosperity and normal conditions were and are founded on a vicious and rotten base that foredoomed the successful accomplishment of the proposed result the moment of its conception. Every act is based upon a **TAX EXEMPT INTEREST BEARING ISSUE** which makes necessary that the country lift itself by its own boot straps to accomplish any raise out of the chaotic conditions through any current governmental activity.

It cannot be done, and our officials know it cannot be done.

It is then evident that the instrumentalities were not and are not conceived in the desire to alleviate the plight of the constituents of these officials (despite all of their apparent official concern), but are the result of manipulations by the direct beneficiaries, of the instrumentalities, at the base thereof.

HEAD LINES

October 15, 1932

Over Eight Billion subscribed to take up 412 Million offered, to retire 318 Million maturing.

Laugh that off!

There are billions available for investments in tax exempt interest bearing government issues, but only crumbs may trickle through the instrumentalities to aid a nation in distress after they have accomplished their ulterior purpose.

AS IT SEEMS

HOME LOAN BANK BILL

Congress authorized tax exempt issue to finance the Home Loan Bank. Bankers over-subscribed the issue. The Home Loan Bank, loans to the Building Loan Associations, etc. These in turn pay off their notes to the Bankers. The Bankers pay for the tax exempt government issue, for which they have subscribed.

RESULT:

The Bankers have, with the aid of government officials, traded their taxable notes of questionable value, for tax exempt government bonds, and all of the tax-payers must now pay the interest on these government bonds and redeem the bonds at maturity.

Does this help the tax-payer? If so HOW?

RECONSTRUCTION FINANCE CORPORATION

Congress authorized bond issue to finance the Reconstruction Finance Corporation. Bankers subscribed entire issue—plus.

Reconstruction Finance Corporation loaned to Railroads and Industries. These in turn paid off their defaulted bond issues held by the Bankers, who with money thus received paid for the government bonds for which they had subscribed. Result: The Bankers, with the aid of government officials, have traded their defaulted Railroad and Industrial Bonds for tax exempt Government Bonds. We are told this benefited the taxpayers. HOW?

The Railroad and Industrial Bonds were taxable. The Government Bonds are not.

If the federal officials are sincere in their offer of aid to the states, the federal reserve banks will issue and loan to the municipal and state governments sufficient federal reserve notes to retire all outstanding interest-bearing, tax-exempt issues that these resources be returned to taxable channels of trade and not hoarded.

WONDERING

Is it evident to the small town banker the tentacles of the giant octopus (the Centralized Bankers) that are spreading with the aid of manipulated federal facilities, called Reconstruction Finance Corporations and Home Loan Banks, supposedly for emergency purposes but in reality to get the same grasp on all tangibles throughout the country that the monster now has upon finances? While the small town banker is painfully hedging in his own accounts and advising his customers to buy government bonds for safety. An investment that plays directly into the hands of the Centralized Bankers, destroys the source of income for the small banker, adds to the tax burden, industry and agriculture as well as their own. Every tax exempt bond that is sold in a community takes income from the banker, cuts the credit of that community, cuts the source of revenue, cuts its buying power and adds to its tax burden, depleting the working capital of the community to make it an easy victim to the insidious activities of the monster, which is now casting its shadow over the farms and homes of our citizens. The small town banker to hold to his prestige and existence, must repudiate the activities of these racketeers who, with the co-operation of our elected officials, have strangled industry. If these bonds are recalled and paid, well and good for the small town banker. He is in a strong position. If these bonds are repudiated, as our insidious racketeers suspect they may be, and they are successful in their efforts to grip the farms and homes as well as all railroads and industries at 40% of their depreciated value through the manipulated federal activities, what will be the position of the small town bankers, and who will be the Dictator of our Country?

GOLD BUGABOO

The writer has been and is a stockholder in several of the great corporations, all formed on a fiat base, all operated on fiat money. There is not an ounce of gold in their treasuries; their fiat issues are taxable in every state. They are persecuted by unjust taxes of a greedy, inefficient, mismanaged government, yet their issues rank with government bonds in the portfolios of our financiers, even in these distressed times, and far above government bonds in normal times, and all because they have so far evaded the clutches of the specie maniacs who now control our government finances and the government policies which, through confiscatory taxes, are driving these corporations desperate so that they may be forced into the holding companies of the specie maniacs

EXPLOITED AND DESTROYED TO GRATIFY THE GREED OF CENTRALIZED BANKERS AT THE EXPENSE OF MILLIONS OF STOCKHOLDERS, EVEN AS INSULL WAS EXPLOITED AND DESTROYED, EVEN AS HERBERT HOOVER WAS EXPLOITED AND DESTROYED. ENGINEERS, BOTH BROAD IN VISION, NOBLE IN PURPOSE, SO ENGROSSSED WITH THEIR DESIRES FOR DEVELOPMENT AND PROSPERITY, THE ONE OF UTILITIES—THE OTHER HIS COUNTRY, BOTH WERE TRAPPED BY EXPANDED CREDIT AND FELL INTO THE CLUTCHES OF THE SPECIE MANIACS. THEIR ISSUES ARE PAYABLE IN GOLD. THE GOLD DOES NOT EXIST. THE WHOLE WORLD SUPPLY COULD NOT AVAIL WERE IT POSSIBLE TO OBTAIN IT, HENCE CHAOS. THE SPECIE MANIACS DEMANDED THEIR GOLD OR ELSE CONTROL.

They have control.

It is now up to the people.

To destroy Insull?—NO.

To destroy Hoover?—NO.

To destroy Government?—NO. A thousand times NO.

To destroy the Specie Maniacs who are strangling civilization?—YES.

By the elimination of their source of power through FEDERAL control of finances and monetary issues.

FIAT MONEY

To say that any money now in existence is not fiat money is so obviously false as to be ridiculous.

To say that any money approved and issued as such, as a medium of exchange, backed by the entire resources of the United States or any other government which can show sound and available resources to exceed its liabilities at a ratio of over ten to one is not sound money is equally ridiculous.

Any money and all moneys exist and are of value ONLY BY judicial decree. Let it be done. Fiat.

Money is not an act of God but a resolution of men, and if it were an act of God it would still be fiat money.

"Let there be light" and there was light—Fiat.

There is no stigma attached. The THEORY of specie as the only sound money for internal use exploded with the advent of the telegraph; it evaporated completely with the advent of radio, which makes possible the instant verification of values. Specie can be manipulated and valued as can any other money by act of Congress. That theory should therefore be laid away in the archives with the flint and steel, the ox-cart, the coal oil lamp, all having served their purpose well but now obsolete among modern men and modern nations, except gold may be fixed as a standard commodity for use in exchange between insolvent or unstaple countries. The world's gold supply is ample at all times for that purpose.

PETITION

When, in the course of human events, it becomes evident that the rights, liberty and property of the citizens of the nation are being jeopardized by acts of officials, who, although elected and sworn to preserve, protect and defend the constitution of that nation, have jeopardized the rights, liberty and property of the citizens, in contrast to the precepts of its preamble, by exemption from all taxation certain classes of property, to the detriment and expense of all other properties, it becomes necessary to protest.

Your petitioners, citizens and tax-payers, pray the enjoinder of these officials from any act to exempt from taxation any and, or, all property, now or to be extant, and the abrogation of any and all acts providing and sustaining such exemption.

Your petitioners charge specifically that the officials of the Federal Government have placed upon the tax exempt list of this Government more than twenty billion dollars worth of government bonds. That in addition the officials of the states and municipal governments have placed upon the tax exempt list more than fifteen billion dollars of bonds, in violation of the welfare and property of the tax-payers, adding tax burden of more than one billion two hundred million each year in interest, and adding a burden of over one billion two hundred million each year upon the tax-payers through the fact that these bonds are tax exempt. The total load added to the tax-payers amounts to over two hundred dollars annually for each and every man, woman and child in the United States. These acts are confiscatory of the rights, liberty and property of the citizens, as defined in the Constitution of the United States and its preamble, for which that Constitution was ordained and established, in that it takes the property of its citizens without just compensation in equalization of tax.

(Art. 1, Sec. 8—Constitution.

(Art. 5—Amendments to Constitution.

(Art. 14—Amendments to Constitution.

NON-INTEREST bearing government issues are taxable by right and are so taxed by Federal, State and Municipal Governments. Therefore, INTEREST BEARING issues by the same governments must be taxable by the same right by the same branches of government, otherwise double discrimination against holders of non-interest bearing issues.

Your Petitioners Pray Relief.

NOT A PANACEA BUT —

This Depression can be ended. There is no *reason* for it—only a cause.

Make Congress pass a bill immediately, maturing all government bonds not now deposited as security for Bank or Federal Reserve notes. Redeem at par with Federal Reserve notes. Balance budget by elimination of interest on bonded debt (\$1,200,000,000 per year).

Outlaw tax-exempt and interest-bearing government issues.

Make *Gross Income* the source of revenue, without exemption or discrimination.

End this Depression and all depression at no further cost to anyone.



Citizens must realize that the power of ORGANIZED CITIZENSHIP is subservient to GOD alone. That elected officials are and must ever be servants of the citizenship as a whole and not dictators who, conveying in their "Holy of Holies" put their vassals on the spot as to what they (the officials) will tax and what we must pay, under penalty of confiscation of life savings or industrial existence, without recourse.

It is for the elected official to obey the voice of that sovereign power, the citizen and voter.

(Note)

November 21, 1932.

The Electorate has spoken.

Does the Elect understand?

In the final analysis let us concede that man is intelligent beyond the need of Bugaboos and ghosts as a foundation upon which to build or measure any thing of moral or physical value. It is especially essential that these unstaples be eliminated from all governmental values and activities else we invite ridicule and ridicule established tends to destroy confidence. When confidence in government is lost that government may truly be said to be in its final analysis. May the result of that final analysis be not only noble of purpose, but noble in achievement, and to that end with malice toward none, and with hope for all may we carry on.

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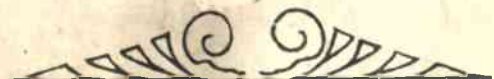
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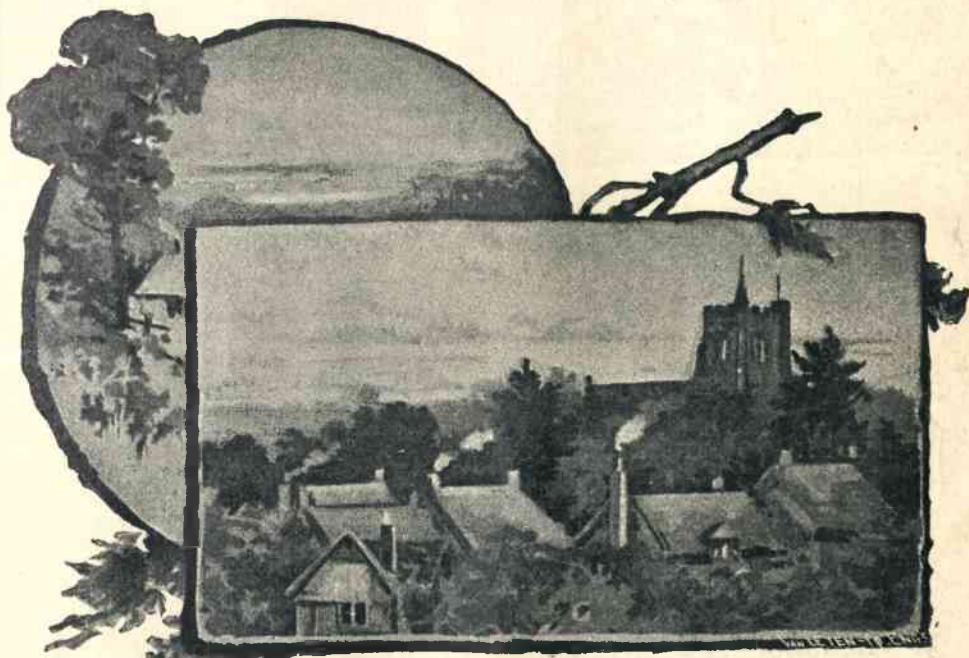
CURFEW · MUST · NOT
· RING ·
· TO-NIGHT ·



- BY -

- ROSA HARTWICK THORPE -

PUBLISHERS:
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DETROIT, MICH.



ENGLAND'S sun was slowly setting o'er the hilltops
far away,
Filling all the land with beauty at the close of
one sad day;
And its last rays kissed the forehead of a man
and maiden fair,—

Emeline Fairbanks Mem. Library

He with steps so slow and weary; she with
sunny, floating hair;

He with bowed head, sad and thoughtful; she
with lips so cold and white,

Struggled to keep back the murmur, "Curfew
must not ring to-night."

"Sexton," Bessie's white lips faltered, pointing
to the prison old,

With its walls so tall and gloomy, moss-grown
walls, dark, damp, and cold,—



"I've a lover in that prison, doomed this very
night to die

At the ringing of the curfew; and no earthly
help is nigh.

Cromwell will not come till sunset," and her
lips grew strangely white,

As she spoke in husky whispers, "Curfew must
not ring to-night."



“BESSIE,” calmly spoke the sexton (every word
pierced her young heart,
Like a gleaming death-winged arrow, like a
deadly-poisoned dart),
“Long, long years I’ve rung the curfew from
that gloomy, shadowed tower !



EVERY evening, just at sunset, it has tolled the
twilight hour.

I have done my duty ever, tried to do it just
and right;

Now I'm old, I will not miss it. Curfew bell
must ring to-night!"



WILD her eyes and pale her features, stern and
white her thoughtful brow;
And within her heart's deep centre Bessie
made a solemn vow.



She had listened while the judges read, with-
out a tear or sigh,
'At the ringing of the Curfew Basil Underwood
must die.'



AND her breath came fast and faster, and her
eyes grew large and bright;
One low murmur, faintly spoken, "*Curfew shall
not ring to-night!*"
She with quick step bounded forward, sprang
within the old church-door,
Left the old man coming slowly, paths he'd
trod so oft before.

Nor one moment paused the maiden
But with cheek and brow aglow
Staggered up the gloomy tower,
Where the bell swung to and fro;
As she climbed the slimy ladder,
On which fell no ray of light,
Upward still, her pale lips saying,
“Curfew *shall not* ring to-night.



SHE has reached the topmost ladder; o'er
her hangs the great, dark bell;
Awful is the gloom beneath her, like the
pathway down to hell.
See! the ponderous tongue is swinging;
'tis the hour of curfew now,
And the sight has chilled her bosom,
stopped her breath, and paled her brow.
Shall she let it ring? No, never! Her eyes
flash with sudden light,
And she springs, and grasps it firmly:
"Curfew *shall not* ring to-night!"
Out she swung,—far out. The city seemed
a speck of light below,—



THERE 'twixt heaven and earth suspended,
As the bell swung to and fro
And the sexton at the bell-rope, old and deaf,
heard not the bell,
Sadly thought that twilight curfew rang
young Basil's funeral knell.
Still the maiden, clinging firmly, quivering
lip and fair face white,
Stilled her frightened heart's wild beating :
"Curfew shall not ring to-night!"
It was o'er, the bell ceased swaying ; and the
maiden stepped once more
Firmly on the damp old ladder, where, for
hundred years before



HUMAN foot had not been planted. The brave
deed that she had done
Should be told long ages after—
as the rays of setting sun
Light the sky with golden beauty, aged sires
with heads of white
Tell the children why the curfew did not ring
that one sad night.
O'er the distant hills comes Cromwell. Bessie
sees him; and her brow,
Lately white with sickening horror, has no
anxious traces now;
At his feet she tells her story, shows her
hands, all bruised and torn;
And her sweet young face, still haggard with
the anguish it had worn,







TOUCHED his heart with sudden pity, lit his
eyes with misty light:

"Go! your lover lives," cried Cromwell! "Curfew
shall not ring to-night."

Wide they flung the massive portals, led the
prisoner forth to die,

All his bright young life before him. 'Neath
the darkening English sky,

Bessie came, with flying footsteps,
eyes aglow with lovelight sweet;

Kneeling on the turf beside him, laid his pardon
at his feet.

In his brave, strong arms he clasped her,
kissed the face upturned and white,

Whispered, "Darling, you have saved me;
curfew will not ring to-night."

818 T.H. Authors
V89 Voorhees, J.P.

INDIANA ROOM

PAMPHLET FILE

The Unknown Quantity

By

James Paxton
Voorhees

REFERENCE
DO NOT CIRCULATE



*Written on the Pacific
Coast —*

With heartfelt good wishes,

For the Emeline Fairbanks Library,

The author,

James Paxton Voorhees.

THE CAVERNS OF DAWN MEDIUM
PLAINFIELD, INDIANA

THE UNKNOWN QUANTITY

I sing, said the poet Virgil or somebody, about something or other—just what at the moment has escaped me, for which thanks be!—even as I, myself, shall sing—unfortunately for which there is no escape—about something or other of an unknown quantity figuring in a general and it is to be hoped inoffensive way between the East and the West, a vague and wholly unreal phantasm, to be sure, but one ever defining in its nebulous and enticing vapor before our flickering if slightly confused vision. Or growing more definite in our general outlines, has not some appreciative and rocky woodland Pan sympathetically piped from his rushy shores that the frontier, the old and hallowed frontier, is gone, leaving a blithesome hiatus in which gaily to chase the elusive unfamiliar quantity, while making his eloquent and heart-stirring reeds tremulous with his song without words as his pandean notes sweep across a spirit of unquestioned love and admiration for what has been and what has passed away? In which last fading and vanishing memory of a wild-west border, with its buoyancy, its laughter, song and story, relentlessly and untiringly lurks a tinge of sadness, while also lurks a hint of what happily and gratefully may have departed along with it.

Occasionally, as one flees across the Bad Lands of the West—and we won't be too hard on the West, either, on account of the Bad Lands, for secretly there is confessed a vein of poetic feeling for those same Bad Lands, with their voiceless and breathing solitudes and desolation; also the West, now, if you please, is a mine of renewing wealth in the more recent oil finds—occasionally, then, fleeing by rail across the Bad Lands, is yet caught a fleeting slant, at Miles City, at something the native dweller, in a momentary pause in one's flying leap for the Rockies and what lies over the way, credulously or otherwise will tell the eager and expectant traveler is a real cowboy, chaps and all. And out of this suggestion of the onetime primitive the inquiring wanderer may construe a basis for former instinctive impressions of the West, had by the East, as romantic—well, it might as well be said, though unjustifiable—but—crude, some irresponsible genius having gone so far, one time, as to say—uncultured, while it is known in strictly confidential circles that a stray and unusually polished critic given over to hopeless vagabondage and mendacity has used the thoughtless and untruthful term—hush!—unrefined. Now, pray, what shall be done with that critic?

This may not at once touch the thrilling mystery of an unknown quantity—which mystery, you may be sure, is most cunningly withheld—but it gets closer in on the roundup, so to speak. It, at least, begins to tell why long established impression may have existed that our own East and West are different, say, one from another, and may not in one long lingering embrace meet as one, in the near suggestion of a dulcet brother singer.

It is, if painfully, we still hope pleasureably present to a sense of the vast proportion of the old West, that, if real, the Miles City cowboy can only emphasize the final disappearance of actual romance, of the onetime living poetry, of the wild and cherished figures of a legend and a tradition belonging to the days that are now no more, handing their sway, the succession of their day, on to a fluctuating epoch of development and change.

And so in singing in this vein of mellifluous delight of ye cowboy period typical of the olden West, reminiscent of railroads built, as it were, with battle axe and rifle, lurid with bloodcurdling fray streaked with flying, Indian-ridden ponies, colored with the vast stretches of as yet unbroken solitudes of mountains, plain and river under moon-drenched midnight or sun-drenched dawn—thus, in singing of a whole lot of things like this, I am fain to remark that it has far missed my humble purpose to make this rhythmic measure something different in accord with change and event if, for an instant, the impression is had that it is unnecessarily to be devoted to uncovering the bones, the sacred bones, where they retiringly sleep—or do bones sleep?—representing the primitive stuff, the story-material and romance-thriller of days gone by. Way beyond such worthy motives flies my modest aim, even unto the limit or the discovery of the unknown quantity itself, filling the social dreams of our changing and universal days, and offering rare hope and promise of even better things to come.

At last then we are in the unknown, the mystic quantity—aha! the very heart of our mystery. It is but as simple as that contained in the elementaries of a changing time, affording unfailing remedies, relief, resources for any or all of our social requirements or claims. And that's going some, now, is it not? But you just wait—!

And in the laugh cheerily heard echoing from the cañon campfire, as memory stirs a vagrant breeze of recollection floating softly back, we are happily reconciled to changing times and changing things, in a spirit of humor and indomitable perseverance, fortitude, courage and invincibility that carried one set of pioneers to the line of cleavage where we have merrily and unflinchingly joined them.

Maybe we no longer have the physical, the material wilderness to contend with, but, in its absence and the release of its sturdy occupation, we are confronted by the unbroken line of infinite effort ever

threading and sustaining progress in the unexplored wilds of social ways stretching on ahead—the social and spiritual new world. Here is the new revelation—here, the unknown quantity.

So there—now will you be satisfied—or as satisfied as you can be?

Now, of course, it's the happy fate of any genteel, unobstrusive singer to be obtruded on by another efficient and well meaning vocalist, in this case one Rudyard Kipling. Mr. Kipling, himself, has graciously intoned, emitted, not to say tunefully ejaculated that the East and the West may never meet, or melodious words to that effect. Pausing in this last earnest flight of the muse, and, as another wayward brother bard has kindly observed, "Which I rise to remark and my language is plain," the syllables of Mr. K are full of meat, quite full, chock full—meat of its own kind, and there's the point. And here is where there's a pretty kettle of fish, another observation of the poet's inexhaustable felicities or something; and there isn't enough difference between meat and fish to amount to anything anyway, so don't reject the mixture of figures of song. So? All right, then, let's go.

"This here subject of the East and the West," as any oldtimer friend of anybody's west of Mason and Dixon's Line, or maybe it's the Mississippi, would vocalize, "is overworked on the fourteen hour a day plan. For why? Because," says any oldtimer friend, "'s fur's the West's consarned, ye're makin' plumb foolish an' horn toads uv yerselves a-tryin' to make it 'pear diffrent frum the East. West hez got some mountains mebbe 'at ye hain't got t'other side th' Mississipp', but folks and natur' 's th' same wherever ye find 'em."

Hurrah for oldtimer! That helps a whole lot in the confusion o' trails leading to what's ahead of us, and we here tender our respectful and cordial thanks to "any oldtimer friend." For the point is that the East could say the same of the West that oldtimer has opined of the East: "Th' ain't no diffrence 'twixt us and atween us." Then, "It's a dodgasted imaginary line drawn"—this is more oldtimer stuff—"drawn frum nowhere to nowhere."

Myself, once more raising my sweet voice in harmonious warble, I continue to vocalize that Mr. Kipling, my deluded and rival warbler, is off the key, not to say that the whole chorus, leader and orchestra are missing several notes. The East and the West, North, South and any old point of the compass—not to mention, in passing, Space, which modestly lays claim to no compass directions—in my own humble and entirely unbiased judgment, and in complacent and genial good nature, being much if not quite the same in any or all fundamentals—that is, first principles—why shouldn't they meet? Say, it's just as easy as that. See? No? Well, just wait—give us another chance. The little old universal world, it really happens not to be so much of a job after

all. A few laws of cause and effect—though, of course, if you don't want to arrive by the long, long way at Tipperary or the millenium or some other fabled and musical seaport don't get what is called by that ridiculous and absurd term unselfish in that cause and effect business, for somewhere has arisen out of the mists a notion, were one to blunder onto unselfishness and, in terms of equality, to treat another like one'd like to be treated, that it'd settle the whole blooming question of in-harmony and discord—and, you know, bah Jove, old chappie, that wouldn't do at all. Nothing left for anybody to do after that. What?

And bless me!—the leader of the choir still singing, please—there's still more. For instance, as we say in that highly original way of ours, where do you get that stuff about fundamental, primal, differences anyway? I remember—even singers' memories are sometimes disconcertingly retentive—some rare old blue Delft chinaware; *you* remember; the kind that suggested "Out to old Aunt Mary's," or the old cupboard, that refuge odorous of fragrant jars of jam; maybe, that memory of the gods! green currant pie; maybe, oh, a whole lot, an infinite whole lot more; that refuge with embossed brown tin panels in the double doors, punched full of fine little needle-like holes displaying patterns of bisected circles or unbisected and amazing stars or something, where in honored and fragrant memory the blue cups and saucers and pitchers and jars and everything sat—don't, oh, don't you remember? That old blue china was spirit, breath and body all personified and in one of a kind of home idea, just hit off any oldtime idea of real, true, immortal homelike atmosphere wherever found, if I've got my clearance papers, as our friends the railroaders say, and am making clear headway. To repeat, while the repeating's good, that china was the real thing. No mistake about it. In one last heroic effort to say the very last word on the matter, it was the very "aristocracy" itself of china. There, you can't say "no fairer nor that," as Mr. Peggotty would say. But, after all, it was the good old deep blue about that china that lent it its attraction—did the work. The china itself was the same clay as some other like china that wasn't colored blue and in patterns. No fundamental, no first-principle difference. Maybe a variation in development of soil, but it's all from the universal claypit, is it not? Only appearances step in to differentiate.

Just like folks—fundamentally, no first-place difference in the common stock—species: clay. Is not that so?

We're aware, in a way, that this first-principle equality thing is pioneering along lines of practical application. But old friend Oldtimer never would have opened the West to Oldtimer's profit or that of the East had Oldtimer laid back his ears and declined to pioneer, would he? And those oldtimers got by somehow—not always maybe the way they started, but somehow.

In another interesting and equally cherished case of a friend of mine gone to the certain and happy realms of the ouija board, it had often, quite often behooved me to gaily sit and listen, by the hour, and, sometimes, reverently by the two or time-limit-off hours, to Mr. Friend's unstinted rhapsodies on one William Jay Bryan, this latter gentleman a grand opera voice of no mean repute himself. Will you please move over a little? Always room for one more. There. Thank you. That's nicely. As previously observed, I had been known to sit and listen, unlike Jack Falstaff, it might be said, under application of some measure of compulsion, to Mr. Friend's genial ravings on the Peerless Prohibitionist. Unable at length—considerable length—longer to abide the rich and varied treat, I constrained my sense of blessing to utter feeble protest. Whereupon it was that I drew my trusty long bow, in a figure of speech, and, even as the archer in *Ivanhoe* or somewhere, did my best. The brilliant and heretofore publicly unrecorded effort resulted in my remarking, I hope deferentially enough, "Why, Ridge, Bryan's made of the same clay as—us!" Get the grammar? I say you do. Ridge got the point—my really good friend got the point. Getting it, however, he all but gasped—inwardly, I am sure—at the sacrilege of it. "Made of the same clay!" Looking at me in silent depths of repudiation, for he had not yet spoken, he opened fire. "No," with an emphasis there was no mistaking, "we're not. He's made of different clay."

Now, it is to some accountable or unaccountable belief, on the part of intelligent and rational humans—it may be traced to other hidden and surprising sources in nature—in this fundamental superiority, let us charitably hope alleged superiority, of one over another that I am begging, indeed quite piteously begging to be allowed to file present virtuous and agreeable exception. It is hardly allowable, I know, that it be admitted, this exception, to a fact so determinedly established—one that indisputably establishes primary degrees of exceeding excellence.

When—it will not be needed here to admit how many pleasant years ago—as a boy, I rescued another young adventurer, who, skating, had broken through the ice, laying myself flat, face down, on the ice thinning toward the edges where the young Trojan floundered, thus distributing my own endangered surfaces and chances, I brought into play that which unconsciously was now to provide a vital need in illustration. We are skating very near the edge of deep water—and on thin, very, very thin social ice, and it's high time to adopt the prostrate and mayhap humble attitude of approach.

Most of our civilization—it's called that, isn't it?—is from a root starting back somewhere, when of freedom poets sang and poets didn't; in ages full of darkness and comparative ages full of light—quite fre-

quently coming from the spontaneous ignition and explosion of gun-powder on a somewhat enlarged scale, and merrily blazing thatches; in seasons dry and seasons "tighter" than a monkey wrench—or when, moderately, liberty athirst and shrieking might quite rightly whet its whistle—and, in a word, when the accepted superiority of one, even by birth, over the other was acknowledged, if it is not in this day an impossible view to take of the matter or of right.

You see how deep the water and, approaching the weaker or more critical skating zone, how doggone thin and brittle the social ice is, anyway, for do we initially realize in the beauties of today's social system how really little we have changed, superficially, in our moral or discriminating bearing, from the time when instinctively and unconsciously we viewed ourselves, by virtue of place, purse or power, as better than our placeless, purseless or powerless neighbors? How're the East and the West or how's anything else going to get together—huh?

But there now, these are those old past bones, are they not? At least the worst—ahem!—the best, well, like any old bones, and I have been permitted herein and hereinbefore to remark and assure that an avoidance of any process of bone uncovering would be sacredly observed and carried out. Let the bones rest. They have served, are serving their own great and destined purpose—bones make phosphate; phosphate, fertilizer. Cheerily and joyously are the revered bones serving their allotted destiny and purpose. Once more we say, let them rest. We are no Jerry Cruncher. Neither the resurrection of unhappy bones of the past, nor the bally grinning skeletons—in the closet or out of it—present, past or future, belong in the merry category of dreams spreading their gossamer shimmering over this present landscape. That is to say, but as phosphorescent and glow worm scintillations, happily supplying a last touch of illumination and adornment, embellishing our general text, we shall ungrudgingly do without the bones. Bones, in the hands of skilled employment in a boneyard, might be made to play a nice and handy part, not that I know what they would do with them in a boneyard.

Though, in this general and interesting connection, without straining a point too far, might it not be proper to say that *Harold is said lustily to have sworn on a lot of 'em?—to have sworn away the little old home island of Great Britain—of a truth, it is understood, to get out of the Norman duke's clutches and back home to defend it—when William of Normandy got him to take an oath to give up the island. And, while he was taking a good stiff one, frisked away the cloth on which poor Harold's hands rested to disclose, like a conjurer might the unexpected presence beneath of a jack rabbit, a whole raft of bones of

*In Edward Lytton Bulwer's "Harold, the Last of the Saxon Kings."

saints—knuckle joints, toe nails and all; thereby committing Harold to such a degree in the enormity of breaking such an oath, and so appalling everybody else concerned in the day and the deal, that the goodly Harold going back home and putting up as pretty a fight as he knew how yet was quite vanquished by the opposition and the influence of those picturesque and exciting bones. And, just for what it is worth, we register that all those bones represented something “superior” in a deeply revered line of clay somewhere in the forgotten past, and maybe happily not so long forgotten, either, to you or me. So again I say let us deal tenderly if truthfully with the bones.

Are we, however—well, not to perpetuate some elusive things of the past—but are we still not just a little inclined to view some primary elements in social composition as being just a little better in the first place than their neighboring associates? Some hard question, that. Well, for the moment then let's cut out the hard stuff.

The East, of course unknown to any possible reader of these life saving reflections—for surely none could harbor such a thought—has been known, on extreme and unbelievable occasions, to view the West from an angle of modest regard as of a highly civilized and christianized compassion for latent savagery and sourdough inveteracy, crudeness—what?—and what not. While the West, with that genial and companionable grace of its heartwhole sympathy and sincerity, has returned an appreciation with some idea of “Dum th' East, anyway! There hain't no other ‘God's country’ than the region of the setting sun.” Interest is sure humming. You bet the East and the West hump their backs and won't meet in any such “sperrit.” Why should they—meet? But is that any reason why, in common and spirit-mixed clay, there should be any fundamental failure; why they shouldn't meet in common kind; or, alleging what are clearly but relative or superficial and changeable differences, why any should not come together? More hard stuff. And that mysterious and highly menacing unknown quantity referred to back there a piece: taken by and large, is not the missing quality in our wee plan of mixing folks and things in our mulligan stew of society to be found in this very surface pretense of superiority, or rather, underneath this surface thing, is it not to be found in the unavoidable, unrecognized and undeveloped existence of equality and similarity in our natural makeup?

In that highly enlightened way so becoming to the best commentators, we elucidate that both the East and the West largely and liberally, amply and potentially, while not to say comprehensively, expand to the dimensions of an all-illuminating illustration of both parting and meeting circumstances happily in all life, universally. So long as we cheerfully skip along, in our enjoyable lack of humility, acknowledging differences that do not exist, superiorities that don't superior worth a

cent, individual discriminations, not to put it fundamental classifications, that are neither fundamental in fact nor function in truth—so long as we do this, we may be happy—yet, but, in a jolly good old land flowing with milk and money, we're grabbing but wildly and futilely at any little old complete measure of the finished product of happiness at this present writing all right. At least some think so apparently. Myself, I'm inclined to think we're—well, in order to look on the best side, we're doing the best we know how, which still may not, by any means, be the best on that side in the golden promise of a future, either.

As we have scarcely even ventured to introduce the added and gracious feminine touch in these melodious memoirs up to this point, this inexcusable deficiency might here and now lightly though satisfyingly be remedied and supplied. It happened to somebody—in confidence, had the absorbing matters here submitted not already been larded and interlarded with a first person, singular number copiously and enough, I would tell you it happened to me. The fellow, therefore—our hero—was standing in a little Baptist church, at the front door of which stood the minister dismissing, by handshake, his congregation following a Sunday morning service. The fellow had dropped in socially. He had known the minister, and had thought in an extreme of polite and friendly consideration to pay him the agreeable regard of attendance on one of his sermons. He had faithfully done so. He stood waiting for the minister to reach an intermission in handshaking. Near the waiting fellow was a lady dressed in black. She was, it is thought, the widowed, certainly the mother of the minister, an upstanding, worthy Kentuckian—and a loyal and devoted mother, no doubt, despite the humility of the "Master," in the way of the world, to be proud of, as the saying is, as equally, no doubt, the man supplied a like occasion for pride on the part of the mother. All this by way of eliminating any prejudiced conception or misconception of what followed. Patiently and dutifully, as he viewed it, the fellow waited opportunity to shake hands, as with the rest of the congregation and folks, with the minister. The mother, in all simple and unconscious unaffectedness, seizing a cue afforded by a remark of the fellow's addressed to someone standing by, explaining but imperfectly his own waiting attitude, spoke soothingly to the supposed abashment with which she viewed the feelings of the waiting fellow to be clothed in the presence and the view of such overwhelming divinity as did hedge her worthy son, the preacher, about.

"Go right up to him," she said. "He's just like other people."

True enough, in all humility, and we'd let it go at that were it not unmistakable that, secretly, she is suspected of having felt very differently about the matter.

Now, what would you? I say what would you? If it would do any good in our common cause I'd say what would you a third time. For it does seem, always has seemed, that of all the useless poison instilled into the social system, rendering utterly impossible the getting together of people or associations in any last or final touch, it is that injected by the conscious or the unconscious aim of someone or other or a body of someones or others or some institution to retain, have, hold up or build power on the carefully if honestly calculated, cultivated and preserved ignorance of the common equation—of equality, of the "common people"—*all* the people, in the generous possibilities of enlightenment here or hereafter.

Christ says you can "bind and loose"—in the power of a "new dispensation," let's "loose" unending punishment and its influence of meaningless fear, and a few of the rest of these things, and tell the people about it.

KNOWLEDGE *is* POWER.

Meet—get together? Why, of course, we never will meet or get together, or ever are or jovially will be expected or desired to meet or get together by those unwittingly or otherwise sustaining and joyously carrying on in such wholehearted love feasts.

And, in the multifarious suggestions arising out of these various degrees of equality or inequality, my very highly esteemed and well considered fellow warbler, Mr. Kipling, I am under some kind of faint impression, whether conscious of it or not, merely supports certain undoubtedly interesting imperial incompatibility with the harrowing idea of admitting common nature on a jolly parity in our relations with our limited or unlimited dependencies. I'm sure Mr. Kipling will correct me if I'm wrong.

East, West, North and South sure are going to preserve definite neutrality and then some, if to surrender it is going to cost relinquishment of any idea of dominant and exclusive superiority. I am prepared to admit that the old practical world loves its power and of a verity is going wheresoever possible to have it and to hold it. Ideas don't go very far. The later League of Nations was all right, until it struck contending factions, practical detail, the snag of rival and jealous powers, forces; latest reports have it that it wouldn't work. We are quite calmly waiting confirmation or something else. The practical world doesn't, can't mind much the visionary, the dreamer, however beautiful the vision, the dream—until, wholly unexpectedly, evolution lands it a jolt as to something previously denounced as out of all reason, impossible, but which some bright morning has come through amazingly.

Matthew 18 chap. - 18 v.

My own song sounded mighty good when it first started, sounded like it might get somewhere on the equality score or is it staff?—well, it's something; for—and here's a belated confession—it was thought to awaken the world and all that, on that bright morning, in that bright dawn, by these transcending strains, to a realization that we'd got together—oh, joy! had reached the new era, the fabled millennial days—or mornings, and all would henceforth be lovely, the goose hanging or honking at an exceedingly lofty altitude; but when, alas! it comes to practical application—flooie! I can heartily sympathize with poor, dear Mr. Wilson.

Nevertheless and notwithstanding, hear ye, and come into court. It's amazing how our spirits pick up as long as we have type, ink and paper—in spite of prohibition. And so are we not justified in assuming, in any proper scheme of universal law and harmony—for instance, there's New Harmony, Indiana; which is our usual way amongst idealists of skipping over necessary and inconvenient concrete details—are we, we rewarble, not justified in assuming that, somewhere, somehow, even in unknown, unexplored territory, space, in the unknown problem or quantity itself, there is a common center from which we, all things, gravitate, radiate? Such being the case in our idealistic and speculative wanderings—and it feels, seems right, reasonable enough that it should be so—might it not be, might it not offer, a good thing to consider our little living game from some such a standpoint of universal kinship? I don't know, do you—does anyone? Class please stand up. We have harped on universal kind, “one touch of nature makes the whole world kin,” and all that sort of thing, it would seem, until it might not wholly miss the mark to practice or try to practice or experiment a little along those lines, say, briefly.

Tim Sullivan went to Cleveland—Grover, the President—and, like a second Joseph's brother, out of the crying and famished voice of an emaciated political constituency wailing in a despairing bread line for political nourishment constructed an appealing note in his own vocal address to the President to distribute electorate corn from the groaning and bursting bins of the Egyptian White House. It has long been known with what enthusiastic and spontaneous sympathy and agreement the good—so?—“faro” of the White House responded to Mr. Sullivan's agonized though buoyant appeal.

“Why, Mr. Sullivan,” it is interestingly registered in the archives of that famine-ridden time as the properly and duly shocked reply of the Chief Egyptian Executive of America's joyous destinies, “that's not constitutional.”

“Aw, Mr. President,” quite feelingly and engagingly sang Tim, “w'at's a constitution 'mong frien's?”

The point of which, as I believe my friend Cap'n Cuttle would say, is in the following pleasant application "on it." It may here be objected that the panacea, the remedy for this inability to get together, is not according to Hoyle, is not possible of amiable and even madly giddy application, in view of our "constitutional" or so called radical aversion to getting together; that a practical or "practiced" system permitting superiority of one over another, whether fundamental or the other way around, automatically precludes any workable view of alliance, on which not hopelessly if helplessly we're obliged to appeal:

"Aw, w'at's a system 'mong friends?"

And while we're about it we might as well get it all out of our own system. No use squandering valuable orchestration. Let's finish the opera. While we are playing the bass viol, or the viol basely—no pun, of course—the curtain rises on the Declaration of Independence, a little side line, in a happy manner of speaking, when it comes to a few musical notes on altruistic equality. Our worthy and venerable, if not venerated, grand fathers—please perceive that the two words are separated—to be sure we mean forefathers, in declaring all were born free and equal—in spite of a seeming trifling inconsistency as to my brother in African slavery, for the mild and purely formal item of human slavery was recognized even then—really, through a great and idealistic sense, in the long run, we would like to believe, meant just that; also meant, in a playful and strenuous excursion into freedom, that they viewed our well meaning selves as good folk on jolly terms of equality with good George III, and having as good a right to that little old tea tax as another. Well, that's all right; and we *are* born free and equal, in any old sense, I take it, in the matter possible to be taken. Just as, for all these beautiful and happy years—and really, with an agreeable exception here and there, are they not so?—we have hugged to our entirely satisfied hearts a quiet and unbroken, if at times slightly punctured, dream of ideal freedom for all, proportioned to our immediate development and capacity to be allowed safely and contentedly to range at will over the surface of the earth and beneath the blue, the real blue, sky, and all that lies infinitely and spiritually beyond. We do not doubt, even in the face of the then existing limitations of slavery recognized, institutionally, by Jefferson, as shadowed by question and doubt, that the good and earnest fathers—hopefully, we are sure, conjoined to the spirits of the good and earnest mothers—conceived in purest unselfishness and altruism of their times, and brought forth faithfully according to their lights and abilities. In our own limited resources for perfect and complete present liberation, while we do indeed think the fathers did not finish, it may not yet be seen how far at any given moment it might become possible to hope

for entire freedom—individual freedom, emancipation from any or all social, conventional enslavement and restriction, without, at least, in the spirit, the full application of the “father’s” idea that “all are born free and equal.” Following this individual status, of course, will be seen the proposition is laid to society in the mass; as the development of the individual member in enlightened knowledge, intelligence, what you will, so alone is society.

Laws may not always initial, they may but carry out, individual development.

And by reason of the growing force and effect, however as yet imperfect the process, of a free if not wholly informed electorate, we are brought hopefully, I am sure, more and more to this view, that society is destined most happily eventually to become, in natural and unpreventable evolution, a product of enlightened—not unkindly prejudiced highbrow, but highly developed, results of educated, liberty-loving and individual coöperation on the lines of abundance in all material provision, and happiness and joy in all immaterial or spiritual continuity or unending being.

This surprising and inconvenient spirit of prophecy and inspired song not having quite exhausted itself, it further moves to say that a spirit of altruism is struggling for existence in this world, and having a pretty hard struggle at that, and, who’s to say? having a like time of its glad young life in a spirit-world beyond this world—farther on, infinitely farther on.

Personally I’m for a spirit world—believe in one, if I may say so without violating the canons of humorous good taste, on the side of undesirable seriousness. However, that’s neither here nor there, as the saying is. Let it go. It’s all right, anyway; for nothing is, without its happy little purpose.

Were one so bold, so daring and impractical—and it’s been known to be done—as to get on a train at Chicago, or preliminarily at some little, some lesser settlement, say, way down somewhere in Indiana, a fairly average idea of middle point, and start a-journeying toward the setting sun, the land with its traditions so affectingly referred to, its onetime effulgence of legend enjoying a well earned rest, its own wild and woolly song of the past, its luckily forgotten poetry and retired romance—Were one, we say, to do this, oneself go romancing and pirouetting around, and, by high powered electric railway locomotion, go crossing and climbing mountains, winding through ’em, breathing amongst those snow-topped cones of eternity, where snows still linger, or drinking for the first time great wine-drafts of an ozone of magic in the joy-riding life through and in the presence of wild, free verdure—oho! there are the Rockies—were one to do all this—and, of course, one’d be no more than a gleeful, exploring ant crawling over that vast

ant hill of a particular mountain—while somewhere within you there was nursing and stirring a foolish, roaming fancy, one of those fancies we don't like to, and seldom if ever do, utter in a practical society, touching artlessly upon the unknown, or touching courageously concerning the unknown and its solution of life's bright or somewhat tarnished hopes and peaceful if sometimes uneasy dreams, we might do no better, indeed if we could do any worse, than to take a free translation of the poetic thoughts of old friend Oldtimer, as they have been left with one who has here tried to find and skirt the edges of the unexplored if the unskirtable. It is hoped that modesty and due discretion—the latter, the better part of valor—may furnish sufficient excuse for leaving the identity of the translator of Oldtimer's purely poetic fancies further unrevealed:

The West? Why, stranger, do you know about that?

Oldtimers hez gone out o' fashion—

I'm plumb all alone ez I sure cross the flat,

Ez much so ez di'mon' hitch lashin'.

Don't need us no more! Wall now, pardner, you hear?

Th' blue thet's deep'nin' by reason

O' dusk o' th' ev'nin' 'bove rangin' an' queer

Old Baldy, her snow-top, in season,

Fair tells o' th' lonesomeness creepin' head on,

In the soft settin' sun o' things passin'—

Tho, yo' kin bet, allus follerin' 's fine dawn,

Allus gay is th' mem'ries a-gassin'.

Ol' times, they is past, but the'r echo throws back

Frum th' cliff 'cross th' gulch—hear its lafter?—

An' ye're never alone ef ye stop in th' track

O' th' things ye've long been trailin' after,

An', musin' a mite, smile a bit in yer beard,

Grow'd gray like my own, friendly neighbor,

An' stan' fur a spell w'ile th' voices is heard

A-callin' frum play er frum labor.

A-callin', the'r grievin' drown'd out in the'r laf,

In the'r cheerfulness up weth th' sunrise,

The'r pluck ez they fit, a day an' a half,

'Hind th' rock, 'gin the reds an' the surprise.

Them mountains and valleys, them mesas an' buttes,

Them roundups, they're ree-cords perducin'

Uv things everlastin', that grows from the roots

Thet time ever fails in reducin'.

So th' West? Wall, pardner, it's all in the view
Yo' take o' th' tarnation matter;
Th' East an' th' West, jes' ez foolish ez true,
Uv themselves makes too tomfool much chatter.

A feller called Kiplin', I b'lieve's the bronc's name,
Ain't broke to th' East j'inin' Western;
Ez fer me, whar th' human an' natur' 's th' same,
Whut is th' use uv a-pesterin'.

'Bout diff'runces restin' in skin an' th' tan,
Er th' skim o' th' river whar fishes
Is, fust place, all same ez folks on the lan'—
S'pose they hez right smart diff'runce uv wishes.

"Th' East an' th' West," Kiplin' sez, "never meets?"
Don't b'lieve 'im a minute, by Moses!
'Cept in them things called Eastern "effects"—
An' it's mighty dang sure there he knows us.

Deer out thar feedin'—see?—gits whut they wants,
An' leaves some fer others 'at hasn't;
All's wanted, friend trav'ler, uv the earth's nat'ral haunts,
East er West, is to tote squar' and pleasant.

And here, ceasing, oldtimer, a majestic old figure, is left standing on the rocky point of the cliff overlooking gulch, opposing bluff and far below and beyond, distantly flanking the wide and infinite view, a fertile, verdant valley watered by a winding, opulent river—is left standing there, brooding in cheerful solitude on the eternal phases of nature.

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Voorhees

PAMPHLET FILE

INDIANA ROOM

A Dwarf's Humility

By

James Paxton Voorhees

REFERENCE
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Read through the Indian names
until your story grips you

For the Emeline Fairbanks Library,
With heartfelt good wishes,
The author,
James Paxton Voorhees.

A DWARF'S HUMILITY

Simply a story, merrily and wildly adventurous,
satisfactorily clearing up a great problem,
maybe a mystery, and happily relieving
our universal lot

Written by
JAMES PAXTON VOORHEES

Author of "The Caverns of Dawn"

"Out of the North, in the vast unknown
Of its treasured secrets and midnight sun—"

There is a way

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By JAMES PAXTON VOORHEES

To the Heart of Nature

A DWARF'S HUMILITY

CHAPTER I

THE WILDS

THE Wabiskagami, in the Hudson Bay country, from its parent lake, flows into the Missinaibi, the Missinaibi into the Opaxatika, and the Opaxatika into the Moose. The country is wild. A network of rivers and small connecting lakes, like a string of sizable glistening beads strung on long, irregular intersections of silver wire, laces the earth. The region is overspread, in vast reaches and gashes, by eternal forests, gorges and precipices. Bush, tree and rock—formations of centuries, every acclivity and depression bespeaking hoary age and wilderness refuge—lend romanticism and wild adventure their handmaidens of rugged savagery and beauty.

The midnight sun steals down from the north, that stretches farther and farther until lost in the mystery of Arctic zones, leaving the fringes of its weird tracery in the infinite void above.

And it is here, in this solitary atmosphere and expanse of wilderness and primeval space, that the lonely and isolated outposts of society—the trading posts—are to be found.

CHAPTER II

THE MERRY HUNCHBACK'S CHANCE MEETING WITH THE OUTLAWS

ONE day, in this mid-section of northern Canada, rich in fur-bearing animals and the trophies of the chase, two woodsmen—hunters and trappers—stood stark and silent, listening. One was an Indian, roughly dressed in the "Company's" furs and mackintosh. Similarly clad, the other was a white man, deformed and of huge proportions.

Winter sent its frozen chill through the air. Snow covered the ground—ice, the lakes and rivers.

Out of the brooding silence of the wintry wilderness the still voice of the huge deformed white man issued.

"Hu-s-sh-h-h," it breathed, enjoining continued silence upon the Indian immovably standing near.

The Indian remained like an image carved in flint or the neighboring rocky cliff. The big, distorted form of the white man slowly crouched.

It was not more the chance murmur of human voices that had arrested these veterans of the trails than the ever present and mysterious sixth sense of woods and wilderness informing, warning them of the vicinity of others.

Suddenly crouching lower the white man glided in among the thick tangle of surrounding forest and thicket, and disappeared. Silence, for a moment, seemed to descend upon the wilderness; when, at the fringe of a little natural clear space among the trees, there was the faintest rustling in the bushes, which a light wind stirring or a passing animal might have produced, and which instantly ceased, and the keen, piercing eyes of the big deformity looked out through a small opening in the white, snowy leafage, onto a firelit space, in the deepening shadows of the winter-clouded late afternoon sky.

The silence was unbroken save for the now unmistakable murmur of voices that came to the watcher from a gathering of rough looking men whom he saw seated and standing around a campfire not far distant from the point at which the deformity's eyes gleamed from the brush.

Near the group a lean-to of pine boughs, from which the snow had been shaken, afforded shelter for an occupant but dimly seen through an opening toward the fire.

As the man in the bushes gazed intently out through his leafy loophole, a slender pathetic feminine form, defined in the firelight, appeared from within at the lean-to entrance. Girl or woman, her youth was such that, one moment, an almost hopeless childishness would seem to envelop her, while, the next, maturity struggled for control. A girl, one moment, a woman the next. She was of pleasing, attractive face, but gazed with dread and apprehension at those around the fire. Her movements did not escape the baleful, watchful eyes of those gathered there. She was seen to gaze about her despairingly, and then to disappear once more within the lean-to.

As she did so the mournful howl of a wolf wailed out upon the frozen air, curiously accompanying a smothered exclamation from the unseen watcher in the brush, as he caught sight of the fleeting apparition of the female figure before it vanished.

"'Tis the ol' 'Gray Wolf's' daughter—ol' Wentworth's o' th' Mounted," he muttered. Woodsman though he was, and inured to the unexpected in the wilderness, there was the start of genuine surprise in his look and manner, as his attention became riveted and his interest increased. He was not surprised or moved at the presence of his own enemies, recognized on the instant, though by chance only had he come upon their camp. There were old scores too between the trailsman and those whom he now watched—scores that bade fair only to be wiped out by the destruction of the outlaws, for such they were, or himself. But the sight of the girl in the hands of these piratical rovers of the North was another matter. "Th' murtherin' keed-nappers!" he breathed, with a twist of broad Scotch in his speech, while he thought quickly of the Indian who waited stolidly for him at a little distance away in the bush where he had left him, and of his possible assistance, but still lingered to listen.

He could hear words brokenly borne to his ears from the subdued hum of voices about the fire. Standing, some seated on packs or carelessly on the bare, hard-packed snow, others upon coarse, rough blankets spread out near the campfire, the gathering was one of marauding thugs of the northern wilds, known for their recklessness and merciless pillage.

These were the pirates of the wilderness, timber thieves from the James Bay country; adventurers; half breeds from the Peace River and the McKenzie; outcasts of society; unfriends to law and humanity.

"We'll get her price from old 'Gray Wolf,' er he'll have no daughter," with brutal emphasis, said a renegade from the States. "Say, Red," continued the speaker, addressing the ill-favored leader directly, "Why ain't that enuff, jus' now? Can't yuh let th' dwarf alone, this time? It's risky bizness hangin' around here. Let's get on like we said back there in that writin' we left at the post fer th' ol' 'Gray

Wolf.' Let's take the girl to the hangout an' wait fer 'nanser."

"You hear me!" exploded another of the outlaws, with a sounding report from his deep chest that brought a violent and scowling injunction for silence from the burly leader, Red Masters, an enormous red headed lumber jack, with a bull-like neck and similar cast of features.

It had been a bold and daring thing to do, thus to kidnap the daughter of the leader of the Mounted Police, but, in the spirit of an age of war and ruthless disregard of all save merciless exercise of pride of power, it had been done, for, in the big dwarf's meaning whispered to himself in his hiding place in the bush, they had kidnaped Sergeant Wentworth's daughter.

Following his commanding reprimand, the outlaw leader watched the others shrewdly, debating the best method of handling these unruly spirits of savage outlawry. The mutineers were plainly uneasy, and he waited a moment for the effect of his leadership to sink in; and, then, with the trick of a driver of men, hammered at them.

"Any of you see a ghost in that dwarf?" he barked suddenly and sarcastically. "You're not scared of him, are ye? One 'u'd think you're a bunch of milk fed kittens. Don't you want to find his cache of furs, you slackers? Pierre says 'e run across signs of a trail. Snow'd nearly covered it up. Looks like it might be the hunchback blighter's. Pierre, he knows his snowshoes. He's out looking fer it, now. Well?"

No one spoke. It was not the huge dwarf, the object of their long desires, although he was held in a sort of superstitious belief, that was dreaded—as the domineering leader doubtless knew. What the malcontents did want, in view of the anticipated activities of the Northwest Mounted Police, was to get to the safety of their wilderness stronghold with the girl, there to await negotiations for ransom, if worse might not befall the captive in the grasp of the pillagers.

"You hear?" growled the leader, sensing a hint of continued mutiny.

Someone said "No, he hadn't seen any ghost in th' blank-ety blank dwarf," but added judiciously, under his breath, "that he didn't want to see anything of him, either."

"Well, then, why don't you speak!" snarled Red Masters somewhat inconsistently, seeing that his follower had already spoken, and the leader eyed his rebellious following warily and truculently. "May the wolves get him! the hunchback wildcat."

"If th' 'Gray Wolf' don't get *you*," one made out to mumble, at the same time looking craftily over at the lean-to where the girl unseen remained.

Anything concerning Sergeant Wentworth, the dreaded leader of the Northwest Mounted Police, called the "Gray Wolf" for his inveteracy in the pursuit of criminals, never failed to get a rise out of these wilderness pillagers and their kind.

The evil-faced leader of the outlaws either did not hear the last remark of his follower or chose diplomatically to ignore its meaning thrust:

"I tell you Pierre says he saw signs of the blighter's trail, over Missinaibi way," and the persistent and determined bully jerked his hand out to the eastward, which unconsciously was in a direction opposite to where the big dwarf lay crouching. "You know he's out scoutin'," repeated the outlaw uncompromisingly.

Silence followed, while the big crooked figure in the bushes chuckled inaudibly. As he might have answered to a roll call, expressed in the questions and speech of the outlaw leader, the crouching form inwardly continued to chuckle, and softly whispered,

"Am here, bit am nae ghaist." His manner changed imperceptibly, as a serious cast overcame his features. "Still tryin' to find ma seecret store of wealth—t' bonny furs," he muttered. "Weell, weell, maybe 'tis best t'ey try, i' th' wull o' a gude speerit, bit am no' meening t'ey shall hae it." He grew intenser. "An' th' gur-r-l—am no' thinkin' t' leave 'er t' th' murtherin' veelains!"

He continued to scan the space where the marauders clustered by the lean-to and the fire. His cunning began to work. With acute sense of the misformed he planned. He acted promptly. Though well armed, carrying two .45's and a repeating rifle, nevertheless he was too wise yet to attempt an ambush. Aware of the number and metal of his enemies it stood him in hand to use strategy. He acted with noiseless sureness. He took a red handkerchief from

about his neck, watched his opportunity when, unseen, he placed the red cloth where in a moment it could be observed by those in the camp. Still crouching low he paused an instant, turned and made off silently and swiftly into the bush, but with no effort to hide his trail. He rejoined the Indian. There was hurried instruction, on the dwarf's part, and the Indian sped on ahead. As the native disappeared among the trees, the big dwarf raised his rifle and a shot fired aimlessly in the air split the silence of the forest. He set off swiftly in the direction taken by the Indian, but kept an alert watch for any movement of his foes. Presently, stopping, he listened. He bore himself at a moment's warning to push his now clearly visible trail into the wilderness to the southwest.

As the dwarf's deceiving shot rang out through the forest, the outlaws, from an enforced caution and restraint, became aroused and active. There was a quick stir about the fire. Two or three, without waiting, started for the direction in which the shot had been fired. Red Masters, the leader, was the first of the kidnapers to penetrate the brush. Instantly the quick eye of experience detected the red object in the snow-whitened bushes. His eye was caught by another object. He at once stooped and picked it up from the flattened snow where it lay darkly outlined, as if accidentally dropped in a hasty movement that had similarly lodged the neckerchief in the bushes. The last object was a big .45. As though to identify it as its owner's property, roughly scratched on the handle was a name—"Donald McLauchlan."

If the situation appealed to the finder beyond the discovery of the obviously recent presence of his enemy, or in any sense as an invitation or a challenge, he said nothing, while fearing neither man nor devil.

"That dwarf's been here." Red Masters, scowlingly examining the weapon, let go a stream of expletives.

The trickily fleeing man's trail was clearly to be seen in the snow, and there was a hurried return to the camp, where members of the gang had been left in charge of the kidnaped girl.

A course in following the dwarf, which was now Red Masters' purpose, would not take the outlaws far off the line of their own course to their hidden stronghold retreat.

So, overcoming any mutinous grumbling amongst his followers, the outlaw leader directed speedy preparations for departure, and the pillagers started upon the trail of the big dwarf, taking the girl with them, just as Pierre, the scout, came trailing in without more news, and joined them.

CHAPTER III

THE SECRET CACHE

DONALD McLAUHLAN, the huge fleeing deformity, had a vital secret. Unlike most secrets it had long remained one. The great dwarf, luring while fleeing his longtime enemies, had in his mind the wilderness hiding-place which unfailingly had helped to shelter and protect that secret so far in safety and seclusion. His thoughts had now become narrowed between the rescue of the captive woman in the clutches of the pursuing outlaws, and the salvation of his treasure.

His veteran knowledge of the woods—the wilderness—had enabled him, through cunning and watchfulness, to determine the departure of the band from the camp.

Convinced from other experiences that the outlaws would follow, he had spent as little time as possible in spying on their movements.

Once, at nightfall, he had hovered back upon the trail and found they had camped.

How long their halt might last he did not know.

He had lingered about watchfully into the night.

He had tramped on, using his small, stout woods-axe to clear away obstructions, even blazing his trail unmistakably, and he supposed—eager to catch him—their halt, with a later rising moon, would not now be long.

Giving no further attention, at the moment, to his pursuers, he had tramped the remainder of the night through.

The trail was a rough one, but familiar to the dwarf's pursuit of the forest ways. His strength and endurance were as those of the wild mustang or the moose. He descended over cut-bank, crossed swale and tirelessly plowed through entanglement of snow and rock and thicket.

He bit off a huge piece of hard bread, taken from a pouch he carried at his back, and munched, chuckling as he did so.

The merry vein, which like sunshine filled the deformity's wild being, continued to find audible expression in contrast with the desolate, snow-whitened landscape and "bush" that swept by as he swung or forged on his way in the cloudy, waning-daylight surroundings.

It was the second day, nearly gone, and with but short space for rest.

"Ye ken," as if to absent or once defeated adversaries he muttered out of his shaggy beard as he peered, with gnarled and rugged countenance and from under immense bushy eyebrows, around his snowy way—"ye ken auld Donald! Ay, ye ken him." He chuckled immoderately over some hidden memory, perhaps touching past craftiness, and seemed correspondingly to relish the thought of coming wile. "Ay, ay, mon, th' dwarf hae gude abilitiee o' gieing ye th' slip—monny, monny a slip, i' th' past." It really—there in the snow—really was irresistible. He would stop for a precious moment to satisfy, with hearty, silent laughter, his pleasure in so rich, so rare a jest.

At the same time he took notice of his surroundings, with a characteristic backward step and wheeling, and with sudden motions of the body and arms—long arms like limbs of some animal or like knotted limbs springing from some unknown forest growth of the unknown and mysterious North. The spirit of the wilds darted in lurid gleams or brightening mirth, from beneath the shaggy, overhanging brows as bent and misshapen the enormous being stood looking into the surrounding forest.

He was following the course of the Wabiskagami, as, veering slightly from the southwest, in which direction his own rapid way was laid, it flowed over the northern watershed, in the manner of the northern waterways, in northerly direction. He was in an open space, separated from the river to the south by a narrow strip of bush, thickly margining the stream. Thick underbrush clung, in the openings of the forest, at the edges of the little open glade. Pines old and hoary lifted their lofty crowns to the diminishing day in the cloud-palled skies. Birch, gleaming here and there in its glittering silver dress, shot the gathering gloom with whitened light over the snow-covered ground.

"They ha' th' trail t' follow," muttered the dwarf, looking back as if speculating upon some doubt that might have arisen affecting the whereabouts of those in pursuit, "bit canna be sae near. I ha' th' lang start." He stopped and listened. "'Tis bit th' wind." He returned to his silent laughter, with every appearance of immense enjoyment at the expense of his foes, who evidently were unconsciously following at what seemed no slight risk of one of the dwarf's daring bits of cunning and lure.

Though not heavy compared with the greater northern snow deluges, the white mantle of winter draped the encircling forest where ghostly trees, standing silent and immovable, thrust forth their snowy, wide-spread and interlacing branches, making dim and shadowy arms outstretched in native welcome. Frost at intervals crackled in the air, uttering the electrical sound of a communing wilderness.

Despite the comparative lack of depth in the snow, the fugitive was traveling on snowshoes and traveling fast; and so without more delay he started for the farther edge of the opening in the forest.

He had not taken more than a step when he halted abruptly.

His Indian trail-partner had stepped silently out of the "bush" at the edge of the clear.

On his own mission, by the dwarf previously dispatched, fleet in the passage of those wilds, the Indian—in interruptions experienced by his companion for observation and watchfulness of the pursuing outlaws—had been able to rejoin the dwarf on the way to their own wilderness refuge.

Although the huge Scotch deformity may not have regarded the sudden appearance of the Indian as wholly unexpected, nevertheless he showed a woodsman's quick concern. If he had occasion to wonder at his companion's return without the reinforcements for which he had been sent, he did not pause to ask questions. Later would do for that. He waved his hand quickly in the direction the Indian had come.

"Back—gang back," he cried in strong, urgent tones. "They're comin' th'ither way. They're unknowin' trackin' the trail o' me, at me wish!"

There was no more to be said. Doubtless the Indian already knew something of that still before them. He

turned, without a word, upon his own snowshoes and, as he had emerged from, so he silently re-entered the snow-bound forest. The dwarf followed with long, gliding, stooping swing. Again the race was on.

In silence and long they kept up their tireless gait and, as the day spent itself, came to a cabin cunningly hidden—naturally and artificially—deep back in a narrow defile of rocks.

As the two trailsmen penetrated the defile, the curious dwarf was seen once more to indulge in convulsions of silent mirth.

As to the meaning of this grotesque hilarity, the cabin presently appeared to hold the key.

Here then at the forest shelter they halted.

The dwarf's manner or words, at the instant, threw no further informing light on the mystery of his wayward laughter.

Night had fallen, but it was weirdly lit by strange gleams of northern lights. The clouds that had filled the heavens during the day had rolled back. Frosty stars, beyond the radius of the weird glow, shone high up—clear. The cold was intense.

The dwarf and the Indian at once went into the wilderness refuge; a fire crackled in the cabin soon.

In the rude log hut the Indian and the white man, upon rough-made seats, sat before the fire—cheerfully burning in a cavernous fire-place of crudely broken and mortared stone.

In the silent free masonry of the wide ways of the forest trails their rapid progress to the cabin—at times through stretches of opener forest formation, at others past obstacles to be laboriously overcome—had been made without exchange of words. It was as if the native—his wilderness companion—had, unspoken, as the winds, the rocks, the trees, to the dwarf's woods-sense, imparted the performance of a mission, a trust.

Now the Scotchman spoke, following a prolonged silence.

"Ye got to the post?" he said, abruptly, ruminating like an animal in the firelight.

The native uttered a guttural assent.

"Ye sh'u'd 'ave waited theer," said the Scotchman, but with a gentleness of manner that deprived his implied

criticism of any sting, for the deformity well knew the fidelity that had caused the return of his faithful Indian ally and friend.

The Indian said nothing. He had returned to share with the dwarf whatever fate had in store. Words between them were no longer needed.

"An' what ye say they said?" asked the dwarf, his look thoughtfully resting upon the cheerful, blazing logs of pitch pine, digging with great knuckle-gnarled fingers into his short, thick tangle of rusty, tow-colored beard and bush of darker, tow-colored hair.

"They will come," said the Indian, bringing word of relief for which, by his companion, he had been sent to a neighboring post. "Th' Mounted, they near the post. Th' post, they send for them. They not many at the post. Th' girl—o'tlaws—dam'—get 'er!"

"Na, 'tis true, there be no' many at t' post," said the other slowly—"bit I ken t' Mounted bided near. Bit t'ey had better come," he hastened then to add. "'Tis th' last th' veelains o' Red Maisters'll ha' a chance wi' honest folk. Bit can we save the girl fra the murtherin' deevils an' save ma seecret store th' while, they had better come! Happen 'tis th' lassie that she be first before ma pelf—ma riches an' ma power.—Hark now to that," exclaimed the deformed being, breaking off suddenly in his moralizing. That which had arrested the dwarf's speech had sounded, in the vast spaces, like the crashing fall of some great tree or the detonating discharge of artillery. "'Tis the frost crackin' i' th' branches."

There was silence, while the two for a moment remained without more words between them.

"They will kill," said the Indian presently, stoically voicing word of their pursuers.

"If they get us," said the dwarf, with a hard, metallic click in his deep voice, which in a moment again broke into that curious and once more audible chuckling.

He rose and put his foot to a log projecting an end out over the hard, earth-packed hearth meeting the squared surface of the spruce puncheons of the flooring. He jammed the log back, creating a rich and splendid harvest of crackles and sparks. He reseated himself with an air of having finally inflicted his power upon his enemies; while

the Indian, with impassive face reddening in its copper tone beneath the sudden brilliancy of the glow, sat, with the otherwise unlighted shadows behind him, sphynxlike, accent of the mystery of the North!

The voiceless speech of the silent-breathing spaces rested upon cabin and wilderness-world.

Donald McLauchlan, the enormous and twisted creature of grotesquerie and deformity, sat still and unmoving, gazing with penetrating vision into the glowing coals. All that that queer vision, in that equally queer outer shell, saw, in the midst of the dangers and doubts harassing the moment, it might be impossible to say.

The tug of self-preservation and the preservation of his material treasure, together with the appealing claims not to be denied of humanity—in the case of the captive girl—was present, painfully present, throwing its resultant shadow in with the atmosphere of firelight that billowed his mind.

Acutely planning some means by which it would be possible to save at once the woman and his treasure of furs, he had so far waited on the coming of relief for which the Indian had been dispatched to the post. Time had passed. Could he safely attempt the removal of his treasured packs of furs, in view of the bait he had devised for possibilities in extreme measures? And had the marauders made forced march, every minute now was full of menace. . . . No, he could not take the risk. He would wait on his coming rescue from the post. . . .

He had sent word—even, for the first time, revealing to others besides himself and the Indian, by whom the S. O. S. had been sent, the existence of his treasure house—how those coming would find him at the cabin, for nearer to the trading post would likely cause the outlaws to hesitate in prospect of meeting with obstructions from the post.

Miscreants though they were, pillagers, murderers and vandals of the North, with nerves like iron, inspired by all brutal lust for cruelty and destruction, their partially decent treatment of the girl but strangely contrasting their brutality, they at least knew what it would mean to meet the "Gray Wolf"—Sergeant John Wentworth of the Northwest Mounted Police.

CHAPTER IV

THE DWARF STRUGGLES WITH HIMSELF

BUT, should relief fail him, Donald thought of the fate of his treasured hoard. He had stoutly striven to keep the captive girl first in mind. In the absence of relief it might be, did certain plans succeed—it might be that the captive could be saved, but what about the end of his long struggles on the trails, with the traps, on the hunt?

As woodsmen are the dwarf was humble, but, too, his treasure—standing for power even in that wilderness as in the places of civilized settlement—was his pride, influencing in the spell of the moment.

The firelight danced and flickered. Little motes in the flames looked, to his unconsciously resisting inner sense—complainingly denying a surrender of his precious store of wealth—like little demons playfully and spitefully mocking him.

But what was it that insensibly began to stir within him?

Was it the spirit of his forest, his wilderness humility, that eternal contrast to pride and selfishness—was it the Spirit of Nature nearest to Its All-Source stirring?

Still his heart relinquished its hold upon his treasured store with hard, with straining, with difficult effort.

It might be possible to save his wealth. Did the snow, that in the night had begun to fall a little, wipe out his trail, or did he, using his easily applied wilderness wile, disguise his trail at the mouth of the defile and go on from the cabin, he would need but to abandon the hut—concealed and unknown to his pursuing enemies—and his possessions were safe.

Was the woman, captive in the hands of these merciless outlaws, safe?

The little demons in the firelight seemed to grow misty, dimmer, faded out.

A purer, higher flame shot up from the crumbling coals!

His strong, stubborn, northern pride—call it the last demon of a selfishness that would leave another to a fate perhaps worse than fancied death itself, in order to save the riches of a passing hour—any feeling, in the awakening humility of his infinite wilderness exile, that had restrained,

momentarily restrained Donald McLauchlan, passed, vanished, in the wonder of it, as though it had not been.

Relief or no relief, snow or no snow, in a subtle faith in his undivulged purposes, he would bring the kidnapers to the cabin, and then—all else failing, then the other—that which had caused his laughter....

The night passed slowly. Every sound was registered on the attentive senses of the alert white man. If the Indian slept it was not to be told. Morning came. There was yet no sign of the expected rescue. The deformed woodsman rose from where he had been sitting before the fire. With his chin sunk deep on his breast—the pile of sleeping furs in the corner, unused—he had slept a little, the Indian watching. He stood for the fraction of a moment as he cast a look about the walls of his cabin-home, bare and rough, but still those of home. If he staid where he was and no help came, likely it would be loss of all he held most dear—even death to the Indian and himself, unless—

And while, under the spell of that mysterious thought that before had caused his merriment, he coolly once more laughed his silent and baffling chuckle, any minute might see relentless desperadoes in front of the cabin.

He went out, as his uncanny but merry mirth subsided, and looked at the way he had come. The snow had been light, his trail but little affected, and as certainly to his unfailing forest-sense there was no doubt that the outlaws would still be following it. He returned to the cabin. The Indian was sitting motionless before the fire. The great dwarf stooped and raised a trap door in the center of the puncheon flooring. A musty smell came, with a puff of cold air from below, only causing the dwarf's face to intensify its rugged and resolute expression. The deformity stood looking down into the dark depths disclosed by the lifted trap. The unrevealed presence in those still, voiceless depths seemed to hold him in a deadly fascination. At last thought found expression, though grudgingly uttered.

"There be ten o' them," he rumbled in his beard, numbering his foes. "An' they want ma seecret. An' t'ey ha' th' Red Maisters leadin' them." His tones were filled with an appraising sense of the formidable reputation held by this outlaw throughout the wild North, mingled with regretful contemplation of that which lay stored below. "They

want ma seecret—weell, let them ha' it!" But there was an ominous gleam in his eyes as he spoke that fatally belied any harmless plans of a bloodless surrender, as he shook his big disproportioned head from side to side, while he hung above the place where apparently rested the climax of his struggle and his travail. . . .

CHAPTER V

PURSUIT

AND as he stood there a strange spirit of the sacrifice of the Wilds, from the north—whence he had lured the wilderness outlaws—came steadily and implacably on, Red Masters and his band. In their midst was a sled, for some reason lacking dogs, and drawn by one of the marauders. On the sled, swathed in furs, was the captive girl. Curses were freely exchanged, in grumbling discontent, among the pillagers, ignoring the captive's presence. The way had been hard, the obstacles had taxed their savage tempers. The captive was silent, seemingly stupefied with the nature of her situation. She looked helplessly out ahead of her. The trail in the drear, snow-draped "bush" gave little comfort to her dulled and unrealizing sight. Girl or woman as she was, and of natural courage, unknown terrors had been too much for her undeveloped powers.

"We're gettin' too nigh th' post," said Red Masters, with brutal and cheerful accompaniments of profane originality.

"What can *they* do?" snapped one of the sinister expedition, maliciously slashing at a passing branch of a tree with his short-handled axe taken from his belt.

"You see! If ol' 'Gray Wolf', he com'," chipped in Little Pierre, a dark, thin-faced little French-Canadian, wirily and alertly springing around the end of a snow-blanketed windfall lying in the path.

"Old Wentworth—Mounted," once more cheerfully swore Red Masters, with a black, covetous look at the sled where, huddled, sat the captive.

"Little Pierre said they were makin' good head that way—the post," put in another promising candidate for the honors of villainy. Little Pierre, who seemed to be the

all-round, official scout, thus referred to, grinned imp-like. The speaker spat easily out over the snow, showing two teeth gone from the middle of a row of yellow tusks under his hawk-like nose, the virgin white of the earth's surface discoloring and browning in the deluge of nicotine. After all, indifference was there. All any wanted was to fight—with the advantage on their own side if they could get it, but anyway to fight. If called to battle, any hidden or lurking dread of the "Gray Wolf" would swiftly vanish in the red mists of devouring lust for bloody conquest.

One of the men trailing on behind, who was drawing the sled, stopped short in his tracks, as the other ceased to speak.

"Hell," he said, with bald innocence of ill intent, "I'm tired. Don't see why ye couldn't have the dogs!"

The band came to a halt.

"Too risky—scrapping and yelping—one thing—too much noise. Bush too thick, another thing," said Red Masters to this additional irritation of the men. "Shut up!"

"I'll kill that dwarf, if I get 'im," continued the outlaw. His face looked as though he might have meant it. He kicked a great hole in the snow, with the heel of his snow-shoe, with cold and deadly venom.

"Kill 'im!" hurriedly said the man who had been drawing the sled. "Not 'fore"—

"Oh, we'll get th' secret of his cache of furs out of him, if that's what you mean, all right," growled the other with vicious hate. "We'll burn it out of the hunchback devil! This is the end of two years' chasin'!" And how near right the brutal-featured ruffian was when he spoke of the end, he little knew.

"Heem purty foxy—ol' Don' McLauchlan!" spoke up Little Pierre quickly.

"Leave 'im to me," grunted Red Masters. "How you comin' on, missis?" gruffly asked the leader, stepping over to the sled. Up to this time the woman had not spoken. She looked at the ruffian out of big eyes staring from beneath her fur hood. She did not answer. Fright had deprived her of the power of speech.

"Scared," said her agreeable captor, turning to the group of men. "Get on—mush!"

The outlaws, picked men, some ten in number, strung along after their leader. They carried firearms—were well armed. Dressed in heavy fur and mackintosh of the cold North, they swung in behind this great, muscular lumberman that led them, with the active, springing gait of sinewy trailsmen. Opposed by the big dwarf alone, with all his strength and cunning, or even by him and his tried Indian companion of the wilderness, but for unforeseen good fortune the one indeed would have fared ill and his Indian ally, "faithful to the death," would have fared no better. The Indian was right—"killing" was in it. There would be no mercy shown these two!

CHAPTER VI

"THE GRAY WOLF"

AS IN the now lessening distance the unconcealed trail left by the Scotchman led the murderous despoilers to their expected prey and to whatever the dwarf and the Indian had in store for them, in a different direction to that taken by the approaching outlaws the snow-laden branches of a tamarack nearly swept a hurrying, resolute rider from his horse, as he and the struggling, spirited animal plunged and floundered through a drift in a forest trail that thickened and rose in the surrounding surfaces. He was an upright, soldierly figure—this rider through the winter wilderness snows—one the Northwest Mounted Police set special store by. Grizzled and gray, the "Gray Wolf," as he was called—Sergeant John Wentworth, as he was generally known—had, with his small though effective force, been speedily summoned, by those at the post, to go in pursuit of the outlaws carrying off his daughter. Relentless and capable, he now raced to meet the dwarf. Driving, every nerve aquiver, with a guide from the post, he led his men through the snows. But would he be in time—for what he scarcely knew? A roughly scrawled paper had been handed to him, on his arrival at the trading post in answer to the summons to return. It was signed by the outlaw leader, and had threateningly told him to come to an appointed place to meet the outlaws' terms for the return to him of his daughter. Now he knew that some-

thing unexpected had developed in Donald McLauchlan's unlooked for appearance in the affair next his own heart. The dwarf's message, by the Indian, to the post, had been to send for the Mounted Police and for them to meet him at the cabin for the rescue of the kidnaped girl. Nothing more, but that had been enough to spur the father on.

He had reluctantly consented to the girl's accompanying him as far as a trading post, on a trip north. She was motherless, and he finally had yielded to her wish, with a soft parental fondness and indulgence so often shown by an indulgent parent to an offspring in a motherless state.

Red Masters and his band of marauders had relentlessly trailed the girl and her father to the post, through the efforts of Little Pierre. They had then stealthily waited their own chosen opportunity.

When, in Sergeant Wentworth's absence, and unprepared for Red Masters' unexpected descent upon them, the post had lost the girl.

John Wentworth, an Englishman, coming to the new world for adventure, was reputed to be possessed of what was wealth in that region, and ransom was not unknown in the depths of that far mysterious Northland near fading into the realms of the midnight sun.

No ransom now mitigated the sternness of the mind of the Northwest Mounted officer! He would get Red Masters and his band of outlaws.

CHAPTER VII

A SPIRIT OF THE NORTH-WILDS

BACK at the cabin, without, the morning sun had begun to sparkle coldly on the winter snow. Within the cabin the big Scotch dwarf stood at the trap, the door of which he had previously lifted from the middle of the cabin's flattened puncheon flooring. His face was raised. His large, deformed head was covered with an immense rimless wolverine-fur cap and bushy ear flaps. He wore a wolverine-fur coat or jacket belted at the waist. His great moose-hide boots, containing gnarled and crooked legs clad in mackintosh, were planted wide apart upon the flooring of puncheons. Long arms hung loosely down, holding big,

knotty, bony hands—unmoving with his uncouth figure. It all gave him, in these stationary moments, an appearance, as he half crouched, closely like that of a gorilla. His gun stood at hand, leaning against the rough spruce logs of the cabin wall. He peered, head thrust forward, across and past the dark, yawning cavity at his feet. His look was fixed upon the little square opening covered with a bit of glass serving the purpose of window. He gazed steadily for some minutes.

Then——

"They canna be far. Ane or th'ither—eenemies or frien's—they canna be far," he whispered to himself.

Stirred by his secret purpose he laughed grimly, and carefully and lingeringly looked at the space beneath the floor, leaning over and under the puncheons square-cut about the trap. He straightened away from the hole and once more stood bent-upright. He walked stealthily to the window. He gave a last scrutiny of the snow-wreathed forest and rocks around. The cabin's artificial screen of forest disguise had been removed. He scanned the narrow defile which, for many a day, from winter trail by land or by canoe on sunny summer waters of the river—now frozen—nearby, had brought him home. He moved to the door, actuated by a woodsman's curious, sure foresense.

"They're comin'!" It was the Scotchman's quick warning. He had opened the door for an instant.

The Indian sprang to his feet. Emotionless as well as motionless he too had heard and been aroused to instant action. With sense of hearing like far scent of stag they had caught the first faint, far distant crackle of the thin-ice-incrusted snow. They had caught it from the north. Relief was coming from the south. The dwarf's face was stern and set. What regrets, what secrets or what deadly or fatal chance—for himself and comrade, or for his enemies—the cunning dwarfed woodsman would leave behind will remain a still and momentary mystery in those cold and silent wilds, as Indian and white man prepared to retreat from the cabin-entrenchment.

Leaving the trap open, Donald McLauchlan and his native support slipped out of the forest hut, silently and with woodsman's caution choosing way most effectively to cover their movements from the enemy. Nothing further

was said by the white man. The Indian knew that he was to follow. The dwarf moved rapidly. When he had taken ten paces or more he turned to the right through a high, tunnel-like gap in the south wall of the defile, and rushed swiftly forward to the Wabiskagami close by, frozen and solid in its snowy winter dress. Here he did not pause, did not cross the river, whispered hastily to the Indian, and the two with astonishing speed and accuracy stepped backward in their tracks and back the way they had come. In this manner they reached the cabin, faced about, rushed through the hut and out by a rear door. They took a path to the left that led up to the rocks overhead. They were none too soon. They sped under cover in the midst of the rocks above just as the head of Red Masters' band reached the mouth of the defile. Here the outlaws came to a stand on a wide treeless space of snow-spread ground and flat rough rock, with the snow-enveloped forest around them.

The woodsman and the Indian watched the marauders from their own secret hiding place among the rocks above. They saw Red Masters pause, his band halting in obedience to the action of their leader. The two overhead were singularly quiet, with a stilly, unbreathing quiet, as if watching in suspended animation for the next movements of the outlaw gathering.

At a distance, by the outlaws, could be seen between closely overhanging miniature cliffs, in an irregular defile-lane, a cabin sitting in lonely solitude and exile. The open door, seemingly wide in haste of departure—the view of the cabin now unobstructed by tree, vine or bush, once artfully arranged for concealment—lent an additional air of desertion to the place.

"Hey," said the brutal-visaged leader of the pillagers to Little Pierre, "did you know that cabin?" His pitiless features stared stark and cold into the narrow, rocky way leading to the dwarf's retreat, awaiting fulfillment of fate. "Hey," he repeated to the scout, without turning from his searching and prolonged view of the defile and the farther cabin-retreat, "did you know that cabin?"

"I know 'im *non*," replied Pierre, puzzled, as he gazed up into the defile. Experienced, even veteran, as the little outlaw was in those wide-reaching fastnesses, the wilderness

cunning of Donald McLauchlan had been too much for the wily little scout.

"Look out, Red—some trick!" cried the miscreant drawing the sled on which the captive woman, wrapped in furs, sat slumped and collapsed. The man, at the same time, dodged in behind a rock that rose protectingly high to one side, acting with a spread-eagle promptitude that under other circumstances might have appeared sufficiently ludicrous to have supplied a touch of comic opera.

Seemingly impressed by his follower's warning and example—

"Something in that," said Red Masters, telling the others at once to hide in, and the band of pillagers, taking the sled and the woman, promptly drew in behind the rocky shelter.

The dwarf and the Indian—on the opposite or southern side of the defile—had reached a position above from which the outlaws were still closely kept in sight.

"I don't believe they're there," said Red Masters, "him and that damned Indian!"

"You wait." And Little Pierre, who had spoken, started to one side. "I go see."

Like a monkey he sprang in among the rocks. Without further comment Red Masters and his crowd watched him. He was soon out of sight. In a little while he returned by the mouth of the defile, excitedly, and somewhat breathless from his exertions.

"They gone," reported Pierre, though as if weighing possible chances of a trick.

He had crept down from the rocks to the cabin, looked in, had seen it was empty. He had gone in. He had come out, followed the trail and had seen it turn off to the river.

Still intense, he whispered cautiously to Red Masters:

"It is there!"

He had looked down the trap—left open by the dwarf—and had there seen the objects of their hazard, fat bales of rich furs stored below, inviting, luring, innocent of all suggestion of sinister, lurking, deadly danger to the eager and ready hand that needed but to reach forth and grasp that golden reward—that wealth.

With all this, in his knowledge of the dwarf's cunning, the little pillager was not easy in his mind, and would have

uttered further warning, but fate had it otherwise. Before he could speak, Red Masters broke in.

"Come on, you fellows," said the burly ruffian leading them, as he started from cover and made his way into the defile.

And, with the others, Little Pierre followed, and went on.

The unguarded words of the outlaws could plainly be heard by those perched among the rocks above. They watched and listened, the dwarf—straining forward—with increased breathlessness.

"Leave few here with girl," cautioned Little Pierre, still wily and suspicious.

At this, uttered by the wary little wilderness rogue, the hidden dwarf drew a deep breath of satisfied relief, and relaxed his huge, deformed bulk to await events. They were not long in coming.

"Something," went on Little Pierre, briskly, seeming to have recovered a measure of his natural confidence, "as Americans say, is doing."

It was the wile of native secrecy as to the absence of the captive girl in their further operations, together with the idea of a rear guard, that had prompted the first of the evil and ill fated suggestions of the formidable scout.

The arrangement was made. Five went ahead under the leadership of Red Masters. Five staid behind. One of these slipped away and followed the others that had gone before. The assailers of the dwarf's wilderness refuge finally were seen to enter the cabin.

Donald McLauchlan's face was a study, in the few seconds that followed. It passed from a strained, hard, drawn look to one of rugged determination. The Indian, unmoved, sat crouching down upon his haunches. The deformity's hand seemed to grope in between the smaller rocks at his side, hover for a moment and then press down——

"Luk oot," at the same instant, he said to his companion.

An explosion that shook the wilderness to its foundations rent the air. The cabin afar flew in millions of pieces. And, with the explosion, the dwarf and the Indian, with swift, low spoken words of understanding, selecting separate marks, opened fire on the four who had remained slouching and lounging a little distance from the woman and sled. Two of the four fell. A third shot, from the

Indian, and another dropped. The remaining man started to run. The dwarf took no chances. He fired, but mercifully sent a bullet through the fleeing outlaw's thigh. The kidnaper stumbled, swayed, tried to regain his footing and finally fell sprawling out on the snow.

And then the Scotchman and the Indian came down to where the captive sat stony-eyed and speechless with shock and previous terror, on the sled; and, while the dwarf gave his uncouth though soothing care to the girl, his native trail companion made a prisoner of the only survivor of Red Masters' band of desperadoes, where, with a bullet through his thigh, the defeated kidnaper lay groaning and darkening the purity of the new fallen snow with his blood.

"Theer, theer, lass," said the dwarf compassionately. "Theer, theer." And when he had succeeded in getting her to understand, the victim of the outlaw's pillage was so far reassured as to be able brokenly to thank her rescuers.

In the midst of her broken and imperfect efforts at recovery, a small body of horsemen plunged out of the forest. The "Gray Wolf" at its head, sprang from his mount, as the little band of Mounted Police pulled up. He caught his daughter in his arms, where she lay at last sobbing in happy relief, while the grizzled veteran showed scarcely less emotion. Turning almost immediately to the dwarf, though with relief in his own haggard, seamed and weather beaten face——

"Donald," cried the soldierly arrival, relief blended with a bewildered daze, for his own ears and those of his men still rang with the unearthly sound of the recent explosion.

"'Tis gude, sergeant, t' see ye," said the dwarf, in common with those of the North, acquainted with the well known Mounted Police officer. He looked upward at the strong faces of the hard-ridden men surrounding himself, all but Sergeant Wentworth still seated on the deep-breathing horses.

"What, in the name——! Did the world blow up? Why, man, did you do it all, yourself?" again cried the officer of the Mounted, struggling for expression, while he looked swiftly about at the forms of the outlaws lying in various positions, where the shots of the dwarf and Indian had laid them.

"Th' Indian ha' 'is pairt in't, sir," said the other simply.

He looked wistfully up the defile at the spot on which had once stood his beloved and now vanished wilderness-cabin home, with those possessions—yet untold—treasured of earth, in his Northern heart.

"What is it, Donald?" said the "Gray Wolf", as, attracted by something in the big dwarf's face, he instinctively followed the other's look.

"Naething—naething—— Come, sergeant—beggin' yer pardon, sir—let's gae see."

There was nothing left when Sergeant Wentworth and the dwarf, with the rescued girl and the Indian, leaving the prisoner safely secured and cared for on the sled, reached the former cabin site—that is, nothing but pieces of wreckage and fragments of human relics scattered far and near. While in a great hole or pit and beyond, strewn about were to be seen, scorched and rent, brown and other colored bales ruined by the tremendous force of the explosion—stores of priceless furs, the treasures of the loyal dwarf's wild Northern home.

And this was the dwarf's merry jest that before had so greatly caused his laughter. . . .

Now he was gazing at what had been a part of one of his foes.

"Happ'n 't had to be," he said and gulped a huge sigh. "Like th' big wars, 'tis seemin' croo'l we ha' t' be!"

"True, man, but how—" Sergeant Wentworth started to say, eyeing the strange woodland creature curiously.

"Did it come about?" said the dwarf, sensitively anticipating the Mounted Police officer's question. "We loored the ithers in't th' cabin. They're lang after th' furs! . . .

"Ee-lec-tree-ci-tee, an' dy-na-meete warrumed into life, oot o' th' frost, by the big fire i' th' cabin place yon." With the words he turned stooping as was the big fellow's usual custom, and smiled up into Wentworth's attentive and absorbed countenance. "I ha' a wire' t' th' rock theer," he went on, without other show of emotion, as he waved his hand in the direction of the spot that he and the Indian had occupied above. "I ha' a mine under th' shack f'r th' meenute's warnin'." His smile was undisturbed when, withdrawing his fleeting glance from the wall of the defile, he looked at the girl held, by her father's arm, to his breast.

"And this?" John Wentworth questioningly indicated the disarray of baled ruin around, for here the dwarf's modesty had stopped.

The other hesitated and cleared his throat.

"'Tis a' mah treesures," he said. "Th' findin's o' th' traps an' th' trails—'tis th' bonny furs!"

With the rescue that had gone before, the concluding words of the Scotch dwarf sounded almost inconsequential, negligible, almost out of place. But the grateful officer of the Northwest Mounted, and his daughter, thought differently. Sergeant Wentworth, of course, at once sensed enough of the dwarf's feelings and sacrifice. He said little at the time. He knew better the nature of the followers of the wilderness. The woodsman expects nothing for nature's deeds of humanity.

Notwithstanding, it was after John Wentworth—then a major in the British army of the great war—had gone back to England, and before he had fallen in Belgium, that the grateful Briton sent to the dwarf a substantial remembrance.

He had obtained from Donald McLauchlan the full story.

Major Wentworth's daughter died of a fever, while serving the Red Cross hospital corps courageously and well.

Then was the deformity once more left, with the devoted Indian, alone in the wilderness.

. . . Now he continued to beam kindly sympathy upon the happiness of those about him. He had lost his treasured wealth. It might be replaced. There were other riches in that vast and bountiful North. But was there any more precious than that of the loyalty, courage and unselfishness born of his forest humility?